MODERN THESES
or The Need of
REFORMATION
IN THE CHURCH

"A Message That Will
Stir Our Sectarianism;
Shake Our Traditionalism;
Convert Our Religious Ideas;
Jolt Our Dogmatism!"

BY ARTHUR C. ZEPP

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MODERN THESES

OR

THE NEED OF REFORMATION

IN THE CHURCH

By

ARTHUR C. ZEPP

"When all the choric peal shall end,
That through the fanes hath rung;
When the long lauds no more ascend,
From man's adoring tongue;

When whelmed are altar, priest and creed,
When all the faiths have passed;
Perhaps, from the darkening incense freed,
God may emerge at last."

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When Jesus had finished cleansing the Temple of those that sold oxen, sheep and doves, pouring out the changers' money and overthrowing their tables, then the disciples remembered that it was written—"The zeal of thine house hath eaten me up."—(John 2:17).

What a perfect picture of much present day Churchianity! A quenchless zeal for secondary things in the house of God co-existent with the loss of the God-consciousness! That which is heaviest does not weigh heaviest! Christ, the Head of the Church, an unreleased prisoner in His own House! Zeal for it, obscuring Him! Zeal for the externals of the House of God obliterating the vision of God! Our darkening incense hiding God!

The task of the next Reformation will be to restore to us the lost sense of the presence of God so that men coming into the God-impregnated atmosphere shall report that "God is with you of a truth."

Christ shocked those who substituted devotion to the temple for devotion to God, by saying—"In this temple is One greater than the temple"—One greater than all of its formal service; One greater than all of its multiplied activities; One greater than all of its socialized program; One greater than its forty and six years in construction, which the Jew boasted of in describing its greatness; One greater than its mammoth blocks of stone; One greater than nature which yielded the material of its construction—Yea, One greater than the universe which the Pantheists adore but of whose Creator they are ignorant—(the created universe being an expression of His power, men not finding Him thru it, primarily, although "day unto day uttereth speech, and night unto night showeth knowledge"—but truly appreciating it thru Him).

Let us say of all temples made with hands that they cannot contain Him whom the heavens cannot contain; that He dwelleth not in temples made with men's hands; let us say to all churches which arrogate to themselves the Name of God that there is One greater than their ecclesiastical system; One greater than all of its machinery; One greater than their "ISM"; One greater than all their form; One greater than their shibboleth; One greater than their most cherished tenets; One greater than their particular doctrinal moulds; One greater than their polity; One greater than their educational scheme—it is He who inhabiteth ETERNITY, whom the heavens cannot contain, much less the weak institutions of men! He who, by wondrous grace, has come, in this dispensation, to dwell in these earthen vessels—the bodies of regenerate men!

AUTHOR'S PREFACE

We intend this to be a pungently searching book; but fidelity and harshness are not identical. Fidelity to truth is perfectly consistent with the deepest love of the people. It is not love to silently suffer sin upon our fellows. This cowardly course renders the prophet a partaker of the sins of the people. Earnest, courageous protest, at wrong everywhere, is the highest evidence of Christlike love. **Many a life has been saved by the surgeon's knife.** And many a soul has been saved from sin and hell by those courageous preachers of righteousness who are termed by Christ the violent men who take the kingdom of heaven by force, (Matt., 11:12), or, as one marginal reading renders it, "They, (i. e., the violent men), who **thrust** men", take the kingdom of heaven by force. How this recalls that similar statement from the Old Testament,—"Cursed be he that doeth the work of the Lord deceitfully, (R. V. negligently), and cursed be he that keepeth back his sword from blood." (Jeremiah 48:10). So, my dear reader, will you not remember that back of the cutting, heart searching truth this book contains, is a heart of love? Whatever is said of wrong conditions in various movements in no wise reflects upon the good sincere people of God in those movements.

The following blunt, homely, Theses, are the outcome of much sorrow and agony of heart over the low state of spirituality in the Protestant churches and their allied offshoots. They were written after many days of

fasting and prayer, and thirty-six nights of prayer during their preparation, in the course of as many weeks, and while preaching most of the time, once, twice, and in some instances, thrice daily. This does not imply that they were born in that brief compass of time, as the thoughts taking concrete form in them, are the result of from three to four hundred thousand miles of travel, and impartial, unprejudiced, actual observation of religious conditions in this country and Canada. Often, the agony of prayer for a revival in the whole body of Christ was like unto the expulsive stage of a woman in travail, as the heart was torn and bleeding over the disunity in the Church, and her consequent powerlessness.

Many of the thoughts contained in this volume have been given the scientific test of verification; they have been preached under the signal seal and anointing of the Holy Spirit, and confirmed by the liberation from bondage, of many souls, into the glorious, untrammeled liberty of the children of God, which is ours in Christ Jesus. This message is sent forth in faith, believing that God will further seal and own it. Whatever is helpful is from God; whatever is weak and unworthy is of the creature.

Let me here record my deep consciousness of unworthiness to write the following hortatory paragraphs to my fellows. I write altogether as a sinner saved by grace alone, through faith, and as a subject of Him who justifies the ungodly.

If it be said that some of the exposures are not typical of New Testament Christianity in its highest form, let us consider that the world indiscriminatingly makes no distinction, and the organized church, in its low state of spirituality, fails to discern it, as a whole. There are,

however, exceptions, so much counterfeit assuring the existence of the genuine, and bringing it to the light.

The motive in depicting conditions as they are is not personal, but altogether a matter of fidelity to the trust God has committed unto us, and to the Truth. When a prominent co-worker of many of the leading exponents of the highest life, testifies that none of them live, under close observation, what they preach, in the interest of truth it is time to investigate and to throw quickly to the scrap pile, theories which do not meet the scientific test of verification.

A book of over five hundred pages, recently written and published, entitled "Now It Can Be Told", by a prominent war correspondent of Great Britain, Sir Philip Gibbs, is having a phenomenal circulation in this country—in fact it is one of the most popular non-fiction books of the day. We are not aware that the writer of this startling book has been accused of lack of patriotism, or of treason, for making these startling revelations. There are things in the church that have not been told which we are telling, not in disloyalty nor unsympathetically, but solely in the hope and faith that they may be used of God to stir the church and the ministry, the writer and readers, to seek the remedy.

The fact of the publication of this book is a miracle of faith, involving, as it does, several thousand dollars cost for the first economical edition of ten thousand copies, not a penny of which was in hand before the book was finished in *manuscript* form, but prayer being answered for its publication when the *manuscript* was completed.

ARTHUR C. ZEPP.

INTRODUCTION

It is not an easy matter to write an introduction to another man's book. One cannot always follow clearly, the vision of another. The author of the present book has a vision, he has brought errors in the religious field to light and truth-seekers will appreciate the effort of the writer to clear the atmosphere. There is still much religious bondage in the world. This book is an earnest attempt to lead the soul into the liberty of Christ. The author has uncovered a Christian Phariseeism (if such an expression can be used) and a religious legalism which must be broken.

The book is an attempt to lead back to the simplicity of the Gospel, and what earnest thinker is there that has not recognized that need? The book is, to some extent, written in an epigrammatic style, and to some readers this may prove tedious, but there are some truths which cannot be expressed in any other way. The ideas expressed have come as a result of experience and contact in a busy ministry. If it should seem to some cautious thinkers that some of the statements are too radical, it must be remembered that all pioneer thought errs on the radical side. Dr. Bruce has said, "One rash, but heroic, Luther, is worth a thousand men of the Erasmus type, unspeakably wise, but cold, passionless, timid and time-serving."

There is certainly nothing timid and time-serving about this book. It is frank, open and straight to the point. It is the style of the cataract and not of the placid river. It will make people think and will shake our quiet dogmatisms and disturb our settled traditions.

It will not be pleasant reading for the dogmatist or the traditionalist. It will disturb our sectarianism and awake our somnambulism.

This book aims at the conversion of our religious ideas. It is a call to get back to simplicity and to "rend our hearts and not our garments." It has a prophetic note in it and belongs to the Elijah type and not to the prophets of Baal.

The book calls back to Christ; Christ is the center of the vision. It will appeal to those whose hearts are crying, "Sirs, we would see Jesus."

It will not be necessary to endorse every statement the author has written to endorse the general trend of the book. The writer has been drinking at the fountain of Church History and he has seen the drift of the modern church and modern religious movements from the centre of Christianity, which is **Christ.** He has been comparing notes and thinks the advantage is with the past Reformers.

I think the ideal of the book could be summed up in those splendid words of Sir Robertson Nicholl in "The British Weekly"—"The revelation is for us completed in Christ. It is God's love that carries forward His redeeming purpose for us all and one by one. Mercy to the Psalmist means more than pardon; it was kindness, loyal affection on the part of God, deep fatherly consideration. We need that, and we have it proved to us in Christ Jesus. We see in Him that God's power is most manifest in His love, in the moral sphere, not in the material; in His victory over sin and death, in His patience as He deals with the material of our faulty lives."

I have read the *manuscript* of the book and feel that

there is real merit in it. The book is a message rather than a treatise. Its whole purpose, as I understand it, is to bring us from our legal and traditional tendencies back to the central fact of Christianity—**Christ Jesus Himself.** If it does this for any soul, it will have accomplished its mission to the Church.

REV. GEORGE SHAW.

Analogy Between the Need of Reformation In the Sixteenth and the Twentieth Centuries

CHAPTER I

Definition: The word **Theses** is from the Greek word Theosis, singular; plural, theses, meaning "to place", to set, a thing laid down, a statement, a proposition; specifically, a position or proposition which a person advances and offers to maintain.

Martin Luther wrote ninety-five Theses against the abuses of the church of his day. Were he alive today, and should he attempt to write Theses covering the perversions and abuses which have grown out of the Reformation, of which he was the leading human instrument, he would need greatly to multiply the original number. In his day, one great church usurped the place of Christ; now the Protestant church is divided into endless sects; separate, apart, and often antagonistic each to the other; wrangling, jangling and warring among themselves and often as unsympathetic as the Jews and Samaritans of Christ's time, who had no dealings one with the other, and this disunified state is the greatest hindrance to the work of Christ in the world; and worse yet, among the allied off-shoots of Protestantism, numerous factions who preach and profess the highest grace—the perfectly unifying blessing embodied in Christ's intercessory prayer, who, in some instances, have a doctrinal unity which is belied by separation in practice.

One cause of disintegration in all former Reform-

ations was in the over-dependence upon some dominant human leader, as Luther, Zwingle, Calvin, Knox, Wesley; also in that they gathered about some distinctive doctrine, as for example, justification, predestination, free grace or free will; the witness of the Spirit or sanctification. These distinctive words became slogans for exposition and defense; and while a merciful God overruled to much good their undue emphasis, the tendency was to obscure the Saviour, substituting conformity to doctrines for Him, inducing a subtle idolatry of supposedly infallible tenets.

Shortly before his death, Wesley cast about him to find reasons for the success of Methodism and concluded that it was because of their distinctive doctrines, their polity or form of church government, and their firm administration of discipline; whereas these were only contributary! God, the Personal God, Father, Son and Holy Ghost, in the midst, was the great secret of their phenomenal power and growth, working with them, confirming the Word with the signs that followed.

Should God grant a mighty Reformation ere the dispensation closes, the outstanding Personality in it, transcending all others, will be none other than He whom Scripture represents as "Fairer than the sons of men"; whom God has ordained in all things to have the preeminence, leading men, thru His Word and by His Spirit, not to partial views of truth, but "into all truth." "The Lord of Hosts hath purposed it", wrote Isaiah, "to stain the pride of all glory and to bring into contempt all the honorable of earth". Prophecy records, and history confirms the law of rejection of all people failing God's purpose and the new probation of untried nations

or movements. The Jews failed God and God called the Gentiles; the Roman Church fails and God raises up Lutheranism; it lags, and Wesley is called and Methodism is given probation. She fails in measure, and the National Association is formed to call her back to pristine glory and power. Keswickianism, with its different emphasis on Perfectionism is tried, the Pentecostal Movement, and various independent movements, Missionary and Higher Life, spring up, one after the other, and of all of them it may be said, in greater or less degree, that—"By and by each evangelical movement loses its free spirit and settles down into a new form of traditionalism", zealously contending for the doctrines which, when aflame, gave them being, but now, out from which the life and power have gone: and the words of Isaiah, while primarily spoken in relation to Israel, may be applied ultimately to them all (with of course the exception ever of God's elect)—"And ye shall leave your name for a curse unto my chosen; for the Lord shall slay thee, and call his servants by another name: that he who blesses himself in the earth, **shall bless himself in the God of truth.**" Let us not boast that we are any kind of an **"Ist".** The true Church is an organism—"The Church which is **His Body**"—and someone has well said, and science verifies the statement, that "when we organize the organism corruption sets in."

"The Humanists of the sixteenth century tried to bring about Reformation by sharp polemic against the hierarchy and biting mockery of the stupidity of the popular religion, but they did not help the masses of the common people." If we only expose error which is

negative, we will not help the masses of the people. Without a positive vision of Jesus, the people perish.

The purpose of this work is, as far as possible, to expose the poison of error and to point to the revelation of truth, its sure antidote.

"History knows nothing of revivals of moral living apart from some new religious impulse." Erasmus, the Humanist, had, with keenest sarcasm, pictured the corruptions of the Roman Church, but he was not the prophet with the burning heavenly vision; he was like a man who tries to preach truth apart from the anointing of the Spirit, in the letter which kills and renders even truth powerless to offend; but the same truth from Luther's flaming heart, starts a Reformation, lights the fires of persecution and starts inquisition for blood!

How far have we advanced from the old Roman law which demanded proof of the sincerity and loyalty of its subjects by compelling them to offer incense to the gods? We demand, often, by a law which is unwritten, yet well understood, conformity to modern custom and tradition and shibboleth and party; we manufacture a new Christian (?) legalism and then cry for conformity to the god of our own making. When a great church organization puts on a financial program of vast proportions and makes harmony with it, en toto, the basis of recognition and promotion, virtually pronouncing woe to him who does not line up with the new god and burn incense to it, wherein does it differ from the Roman demand to sacrifice to the gods?

Conformity! "Whosoever would be a man must be a non-conformist", said Emerson, "as society is everywhere a conspiracy against the manhood of its mem-

bers." But church organizations are crying—"Fall in line with the program of the majority," right or wrong—"Conform to our doctrinal moulds"—and it is a sad thing that many churches have no use for the man who will not surrender his manhood and conform. Too often unless blind obedience is given, there is proscription and restriction, hindrance and banning, blockade and pogrom, and if there is persistent refusal, ultimately there comes the cry—"Away with him! To the lions!"

We do not need to battle against the usurpations of the Hierarchy and its encroachment on the liberty of our souls, or fight for an unchained Bible and its translation into the vernacular so that the laity may read the Word of God; or for the individual right of private judgment in arriving at the will of God and sole responsibility to God; or for the universal priesthood of believers; and we need not win the battle for pure doctrines, they have been accurately stated. Existing forms of church government can be little improved, or ritual, or form of worship. Orthodox we are to a fault. Our great need is to see the menace of a dead, dry, powerless orthodoxy which is destitute alike of fervor, fire and the power to transform lives! We are losing, or perhaps have practically lost, the power to make effective what of right doctrine we do believe! Ours is the paradox of ineffective beliefs! The power of spiritual reproduction is fast disappearing. **This is a fearful omen!** It is the death knell of the organized church, so that, as a friend said—"The church is rapidly passing as an institution."

Infanticide spells, ultimately, the death of a nation, and spiritual non-production, spells the death of a de-

nomination. Our reproach is spiritual barrenness! We are spiritually sterile and, like the daughters of old, we should go to some mountain and bitterly weep over our reproach among men. We are holding the truth in the unrighteousness of the letter which killeth! If we cannot preach the Gospel with the power of the Holy Ghost sent forth from heaven, we would benefit the people by closing all of our churches until, like John, the Baptist, we can come forth from some wilderness seclusion and speak in the name of God, clothed with authority and power. No preaching at all will benefit the people more than letter preaching—it is a positive source of death—"The letter killeth!" This is our sin, brethren, we have been content to preach without power, when, by obedient asking, in faith, God would so clothe us with power that our words would be like fire, penetrating heart and conscience, and transforming lives.

The battle of the Sixteenth Century and that of the Twentieth Century, is identical in many points: then there was the loss of the God-consciousness and the development of Church-consciousness as a substitute; then, and now, there was the program of men for guidance, rather than the Spirit of God; then, and now, the Hierarchy directed the study of young men for the ministry, to develop the thought that salvation inhered in, and was conveyed thru the organized church, with the substitution of the form for the power of God. All of their efforts were directed toward getting men into the organized church and keeping them in, rather than their induction into the kingdom of heaven by the birth of the Spirit. Reverence for creed, system and human

program, obscured the vision of the Saviour—the living Saviour!

That the reverence then, and now, was sincere, avails naught, as poison taken sincerely is as fatal as when taken in ignorance. How the wily adversary has ever thrust institutions between the souls of men and fellowship with God! Jesus is the only way to God, and systems have vainly been offered to appease the hunger for fellowship with a Person. Men then, as now, contended more for the traditions of men than for the words of Jesus. The Lutheran Reformers fought for a real, rather than a pretended Justification; of faith rather than of works; of God's provision rather than of man's. The same battle is ours, **only the modern methods of justification by works are far more numerous than with the Church of Rome** and harder to detect. There was then, also, a pretense of holiness and sanctity which rested in external devotion to the Church. Our battle is for **unselfish, ethical, New Testament Holiness,** in place of the theoretical, emotional, spasmodic, Pharisaical, impractical type so prevalent in our day.

In former time there was the propagation of ancient traditionalism and legalism, with the constant addition of new laws; now we have a newly manufactured Christian (?) legalism, and traditions more subtle and difficult of detection, which bind and hinder the freedom of the soul. Then there was the establishment of the infallible (?) church and its infallible (?) head, which usurped the place of God and Christ in the thought and affections of men; now, a thousand churches, with strong papal tendencies, and self-appointed lords over God's heritage, substitute a Protestant popery for the

old popery, and exhort men to join the church, instead of pressing the need of the new birth which would make them new creatures in Christ Jesus, and give to them the glorious liberty of those whom the Son makes free!

Just recently a prophecy of approaching dire sickness as an afflictive judgment of God was made to a man, unless he would leave, by a certain day, his responsible position in the business realm (for which he was eminently fitted) and head for the pulpit. What difference if the Pope intimidates me, or if someone who claims superior spirituality and knowledge of the ways of God, does it? Whether he shall leave his business is altogether a matter between himself and God, a matter of such moment to him that no partisan zealot can decide for him. "Every man shall give an account of himself to God." How similar are the threats of judgment pronounced by certain religious workers, and the unwarranted banning and curses of old!

Jas. McConkey has well said: "Take God's plan, and consecration to it, to Christian men, and straightway many of them think you mean them to give up their business and head at once for the pulpit or the foreign missionary field. To come into God's life-plan is to go into some other place, as they view it. But there never was a greater mistake. **Consecration is not necessarily dislocation.** Not by any means. God's plan for a man's life does not of necessity lift him out from his present realm of life and surroundings. **It is not a new sphere God is seeking, but a new man in the present sphere. It is not transference but transformation!** The trouble is not usually with the place; it is with the man in the place. And so when a man consecrates his life to God

to find and enter into God's perfect plan for that life, God will usually keep him right where he is, but living for God and His kingdom, instead of for self. So, until God shows you differently, stay where you are and live for God."

A woman whose face shines like heaven, was excommunicated from a holiness church but recently, for disloyalty, not to Christ, but to the services of the Church.

We have also an antinomianism in disguise, the substitution of the Twentieth Century super-enlightened (?) conscience, which sets aside the Word of God as the only safe guide for faith and practice; and the so-called "Higher" Criticism too, each as surely endeavoring to set aside the Law of the Lord as the Roman Hierarchy ever did, with ever increasing menace to securing man's consent to Christ's Lordship.

MULTIPLICITY OF DAYS AND DEVOTION TO SYMBOLS

Rome multiplied fast days, feast days and high days, to substitute for the lost conciousness of God, but wherein is she more zealous than we who have so multiplied days in the church calendar that like Paul we exclaim—we are fallen from grace, whoever we are that observe a day, or worship a symbol or place any faith therein.

There is nothing for us in His symbolic Star, but all in Him whom it symbolized. A friend suggests—"The wise men were wiser than we are. They said, 'We have seen His star and have come to worship HIM'."

Not to worship His star! They were not mere star-gazers, mere symbol-worshippers. They looked past the sign to the **One** whom the sign signified. Our danger is that too often we seize symbols of Christ and outstanding days in the Christian Calendar and pour out our devotion to them and thus lose Him thru the symbols. We take the symbolic names without their Christlike content, hence we have meaningless symbols. We have a mania for flaunting the high sounding names which, without content, make us ludicrous before the world:— "Christian", "Disciple", "Nazarene", "Church of God", "Pentecostal", "Apostolic", "Holiness" and "Holiness Christian." These high-sounding, pious, sanctimonious names often become the handicap of those who arrogate to themselves fitness to be called by them. One is reminded of the little dingy basement restaurants in our Capitol, with such names as "The White House Lunch", or "The Senate Restaurant", in vivid contrast to some magnificent hostelry with a modest name.

It is so, often, is it not, that the greater pretention, the less content. God give us, not great names for our churches, but great content. One man told us that he was about to launch a copyrighted, sacred Church, to be named—"The Church of the Galilean." The exclusive copyright to use and control by the signatories, would alone indicate its foreignness in nature to the original Galilean, Who, Himself, never legally incorporated the Church, "which is His Body"; rather, He labored to get the kingdom of heaven within men and to build them up in the most holy faith. Thank God, the "Galilean Church" has not been launched—may it never

be. If it were it would be but one more barrier to the heart unity of all believers.

How often our holy names and symbols are meaningless, and worse than meaningless, interpreted in the light of US who wear them! One preacher, in a Sunday morning service, as he surveyed his un-Christlike congregation, wailed out of a broken heart—"Oh, my God, are these people what I have made them? Are they the product of my kind of preaching?" The middle initial to one's name formerly stood for the middle name. We once asked a little girl what the initial "L" in her name stood for, and were amazed at her response—"It don't stand for nothing, it is just put in for the looks." So it is, is it not, with some of our sacred symbols, seasons, days, names? They used to stand for something, but interpreted in the light of US, too often they are meaningless.

There **is nothing** for the soul, in the celebration merely of days; nothing in the mechanical program-observance of Christmas Day. But there **is everything** for us in Him who was born thereon. There is nothing in Easter Day with its Cantatas and Oratorios, but there is everything heart and life need in HIM who burst the gates of death on that day. The hallowed memories which this day brings, are worth little unless **He is our life. It is Faith in the Hallowed One** who rose from the grave on Easter Day, which insures our justification. It is easily seen that in forgetting Him whom they are supposed to honor, these days are coming to have so much place in our thought. We celebrate them in His honor while we dishonor Him by failing to exhibit their significance in daily life. Good Friday, Palm Sunday, Easter

Day, Christmastide, are no more fraught with blessing to him who has enthroned Christ in the heart by faith, than any other day in the calendar. Sunday is no more sacred than Monday, *per se,* to the soul with the transcendent vision of the Preeminent One.

Let Rome substitute devotion to days if she will, but let true Protestants worship the Creator of all days. Just this past Easter a minister's wife said to the writer that she had been so busy training the children for an Easter Recital or Cantata that she could not attend a revival where the Lord was raising souls with Christ to newness of life.

Oh, let us stop playing Church and get back to Christ! Let us spend our energies in direct soul-saving activities and in the edification of believers. Let us not be side-tracked by secondary things! This is no time for trifling! Thousands are alarmed at the deadness in church services and are crying to God to send them anointed preachers of the truth. This is no time for compromise. Let us co-operate with Christ in that type of work which will not be burned by judgment fires, while we ourselves are saved by the narrowest margin and our **life service** spent in vain because we abounded in secondary church work rather than in the direct work of the Lord! Mother's Day, Fathers' Day, Independence Day, Decoration Day, National Days, and Days or Evenings with Poets, may all be well in their place, but a day with the Lord's gracious presence richly manifested to our hearts will be better than a thousand days, as David wrote, and will include all the possible good all the other days can contain.

One church calendar, (to indicate the trend of the

times) said, "Everything must point to Easter, the greatest day of the year and the most significant in the Christian Calendar." Nay everything should point to Christ, each day alike and all the year!

We make too much of the crucifixion and not enough of the One crucified; too much of the cross and too little of Him who died thereon. We sing sentimentally about cherishing the old rugged cross, and if we have in mind only the sign and not Him who was impaled thereon, any Roman Catholic can outdo us at that. We may decorate ourselves and our churches with emblems of the cross, but the question is, how much do we know of its crucifying power—a double crucifixion—the world crucified unto us and we unto the world?

We do not mean to write that emblems have no meaning, but we have a brief to plead the Saviour's cause as paramount to bare zeal for emblems. During the days of the Reformation, the inquisitors asked a man to cherish the crucifix. He replied that he would cherish the Christ who died on the Cross. They burned him at the stake! Do we see the difference between a sentimental, emotional, meaninglesss cherishing of the cross, and the acceptance of Him who died thereon, and can we say from our hearts' depths—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God who loved me and gave himself for me?"

Spiritual, as well as natural senses, are dulled by routine. We have inherited Christian activities, or church activities, without Christian experiences until we think Christianity consists in outward activities more than inward being from which all right Christian activi-

ties flow. We are aping the output of the Christian life without Christ and regeneration. Applied Christianity is the least need of our day, as that may easily be counterfeited. Applied Personality—fellowship with Christ—is our supreme need!!

PURPOSE OF THE CHURCH—MODERNIST VERSION OF THE BIBLE

MODERNISTS TELL US THAT THE PURPOSE OF THE CHURCH IS TO:

1. "Furnish Institutional Religion."
   The Word of God says we are to proclaim the good news of **salvation** thru faith in Christ's finished work.
2. "To create and maintain worship."
   The Word of God says we are to proclaim the good news of baptism with the Holy Spirit, without which the worship God seeks in us is impossible.
3. "To create personal character."
   The Word of God describes our natural state—"The heart is deceitful above all things and desperately wicked, who can know it?" And points to our only deliverance—"Christ, in you, the hope of glory."
4. "To maintain and direct public morality."
   The Word of God directs to Repentance for its lack and begets true, personal morality, by spiritual re-birth.

All of which is attempted salvation by the Protestant

Institution called the Church, and obscures salvation by **Faith in a Person.** What must I do to be saved? There is none other NAME under heaven whereby we must be saved. The Lord has many true subjects comprising His elect, in the visible institution called the church, but they are not His primarily because they are in the Church, but because the Head of the true Church is in them!

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Prior to the Reformation, large cities usurped primacy over the smaller ones and the pastors of their churches usurped lordship over the pastors of the smaller city churches. Is this same spirit not now with us in all branches of Protestantism? The man from the First Church is given deference and preference not accorded the poor circuit rider. Instead of One, even Christ, the common Master of all, and **all brethren in Him,** there was then, and is now, the sinful respect of persons which ignores the brotherly covenant. Instead of being ensamples to the flock, ambitious men, anxious for leadership, lord it over God's heritage.

Then the Bible also, instead of being the **only** source of spiritual truth, was regarded as only **one** source. It is the same in this Twentieth Century, when so-called enlightened conscience is placed on a par with the Word of God, and ofttimes exalted above it.* There was merit, they claimed, in the blood of Christ, but also merit in the blood of others. How this brings to mind what men have recently spoken from platform and pul-

*See the Author's book—"Conscience Not a Safe Guide."

pit that **the shedding of the soldier's blood for his country, squared his account with God (even tho he died with an oath on his lips) and that the shed blood of the soldiers in the world war, in the aggregate, was necessary to help purify the world.** How blasphemous to put on an equality, the blood of unregenerate man, "dead in trespasses and sin", with the blood of God's only begotten Son, "who knew no sin", but who was "made sin for us that we might be made the righteousness of God in Him." Wondrous grace! Marvelous condescension!!

No company of ecclesiastics, ancient or modern, have the right to impose a course of study on a man whom God has called to preach which hinders him from pursuing the course of study which God has chosen for him. "Study to show thyself **approved unto God**, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Not, study the subtleties of the school-men or the destructive critics, the modernists or the teachers of Darwinism. No body of men have the right to choose what the man called of God shall preach; he must preach the message God bids him and he is under no obligation to side-track the Gospel for the suggestions of any modern papal throne, masquerading under the guise of Church Headquarters. Is there not here a relation to the custom of Rome, which interprets the Bible for its young men, when we choose and force upon our young men a course of study with which God has nothing to do? Is not the anointing which we have received of Him essentially our Teacher? "When He the Spirit of Truth is come, He will guide you into all truth." Have Protestant Popes any more right to usurp the Spirit's place as Teacher, Guide and

Illuminator, than the Roman? Do we not need again to sound the note of the Sixteenth Century Reformers that the souls of all men are amenable to God only and that no one has the right to bind a single thing upon them which God Himself does not indicate? In all of these remarks, we would not discountenance the gift of teaching, nor fail duly to appreciate the light on the Word of God which Spirit-filled teachers have been permitted, by His grace, to shed.

PAPAL TENDENCIES EVERYWHERE

We were struck with the prayer (which may at first, appeal to our sense of humor) of an earnest soul who was lamenting the spiritual barrenness of Protestantism —"O, Lord, we have nothing to say against the form of others, we have too much form of our own; we have no complaint to make against the Roman Pope, we have too many popes of our own; too many Protestant popes; too many independent popes; to many church bosses in all branches of Protestantism."

A new church recently organized, tells its devotees in its offcial communique, organ of the new Hierarchy, that no matter where they are located in the wide world it is their duty to send their tithes to the Mother Church! Whence this arrogance and papal assumption? Why this craze to organize and **own?** Why not be content to **feed** the Master's sheep, the FLOCK OF GOD, not the flock of the Mother Church. Here is the echo of Catholicism and Eddyism. They are assuming perogatives over the Lord's heritage for which there is no warrant in the Word of God. Cannot God be trusted to lead His

own into all truth and to direct the disbursement of the offerings where He will? We fear that often the love for the fleece is mistaken for love for the sheep and when the fleece is cut off, too frequently the care of the sheep ceases because they were not loved purely for Christ's sake. How does this spirit differ from that in others who make no claim to piety? Lodgemen, Mormons, Socialists, Anarchists, Reds, Bolshevists and every other party extant pay tribute to Headquarters to get as much again. And does not their interest cease too when the member ceases to pay tribute?

Another requires a solemn vow of those joining his new Hierarchy that they shall always give a sacred preference to the services of his Church. This is an assumption of superiority or downright selfishness, both foreign to the Spirit of Christ. What fallible man has the right to bind the conscience of his fellows? Their right to receive his vow is as great. What if one, as often is the case, is more able to steal and to corrall, to coop and pen, to shear and brand or label sheep, than he is qualified to feed them the well-balanced ration they must have in order to thrive? A sheep corrall with a high fence to keep others out who will not receive the brand and to hold those entrapped therein lest they wander to other corralls, may bear a high-sounding, sacred name, but it is not the same as a hay-rick filled with tender, succulent, alfalfa or clover! Bees need take no vow to go to the flowers which harbor the sweetest nectar, nor sheep to the pastures where there are the most tender shoots of grass. Even so, the Lord's sheep will, by instinct, find the best pasture.

What if Christ should come to town? The solemn

covenant has been irrevocably taken and may not be broken under penalty, not of Papal excommunication and cursing, but of Protestant or Holiness or Alliance or Pentecostal banning and boycott and anathema and accusations of apostacy—of not going on with God because of not following them. The lofty Church name and promise of vast superiority does not assure a bill of fare of the finest of the wheat; or of the pure beaten oil of the Word; or the old corn of the land. Anecdotes, narratives (sometimes manufactured out of whole cloth) stock expressions, illustrations frazzled with use and nauseatingly familiar, flat, stereotyped expressions, religious shibboleths, cliches of the new party, stale, familiar platitudes, soon become obnoxious. The hollowness too, of plagairized sermons, soon demonstrates the fact that the changed label has not broken the old bondage, either for leader or duped followers.

No man is under any obligation to follow any man or men, church, party or movement **only as they follow the Pattern** given us on the Holy Mount, which is Christ. And no one is under any obligation, no matter under what auspices the vow was taken, to go forever anywhere because of a blind vow imposed by someone who had as much need to submit to vows as to administer them. All men in Christ Jesus are free to go to worship where the Holy Spirit within them impels, and they are amenable to no fellow mortal for so doing. They are obligated of God to go where they receive most spiritual food and where they can do the most good to their fellowmen. Some will be up in arms and cry—"Come-outism! Anarchism! Bolshevism! But let all who claim the call to preach demonstrate it by ministering

the Word of God in the power and demonstration of the Spirit and they need not be alarmed lest they have no one to whom to preach. But with what little grace can any group who itself bore the name "Come-outer", hurl this derision at others? As to the sacredness of the vow, all false vows should be broken. The error is not in breaking from them but it was in making them in the first place.

In olden times the priest had to maintain the system, right or wrong. We need heed lest we imitate him and support other systems, right or wrong, and thus fail to demonstrate a prominent principle of Protestantism. To give or conform to systems without manly protest at wrong in them, with the motive to gain from them as much—do not publicans and sinners do the same? An undue devotion to any system which usurps the place of God in our thoughts and affections, is bowing to an idol as literally as does the heathen. God is calling for men, not mere priests and preachers and blind conformists to the established order! God save all preachers from being mere preachers and not men! It takes real, consecrated manhood to be a true preacher of the Word. It is no child's play.

We may have the despicable, grovelling spirit in any of the Protestant Churches, or so-called independent churches, as did the poor bond slaves of the Hierarchy of Luther's time, working the soft pedal on conviction, fawning and flattering and "having men's persons in admiration because of advantage", seeking to please men rather than God, nursing our reputations, working our way in with the Committee, pulling the wires for a return call, aping those we condemn in Conference wire-pull-

ing. The need now is as imperative, to break for liberty in Christ from all tendencies to bondage, as it was in Luther's or Wesley's time, and greater "as we see the day approaching."

The Catholic leaders instilled in the minds of the youth preparing for the priesthood, the absolute supremacy of the church. While the analogy does not hold between it and many of our Protestant churches, there are dangerous tendencies evident. It matters little if one be under the spell of an ancient error or a modern one with a new label on the old principle of bondage. The writer, with eight earnest intercessors, labored for four hours in intense intercessory prayer for the breaking of the deceptive spell a Lutheran preacher had cast over a young man, deceiving him into the belief that Catechism, Confirmation, Communion and Lutheran church-joining were the same as the birth of the Spirit from heaven. Our Methodist, Presbyterian, and other churches are receiving members too, without the birth of the Spirit. There will be a fearful accounting day for some pastors!

All the other churches outside the church of Rome may be as orthodox as the Pharisee, and as powerless. A spiritually dead papal system is no more a menace to the soul's salvation by faith than a dead Protestant orthodoxy out of which all spiritual power has gone. Death, in the darkness of wrong views, is no less deplorable than the death touch on our right views; holding the truth in unrighteousness is as dangerous as error. There is no more life in the Protestant "letter" than in the Roman. When new forms replace the old forms without power, they hinder the way to the kingdom of

God as much as do the old forms. We may have a Protestant, Lutheran, Holiness, Alliance, Independent and Pentecostal form of godliness, without the power thereof, as the church of Rome, to repudiate whose powerlessness, we have the name "Protestant."

We need a new Protestantism which will protest against a Protestantism which does not protest at its own inertia, its own death, its form and its powerless ritual.

New Testament prophecy states that the time will come, when they, who have the form of godliness, will not endure sound doctrine. Good Bishop Warren said sixteen years ago—"Brethren, that time has come!" I think one patent reason for this is that men do not perpetuate their consecration. Take an illustration from the monetary standpoint of consecration: many thousands, fifty years ago, made a full surrender and were filled with the Holy Ghost, when, in those pioneer days, they had little, materially, to consecrate. The Government gave them land valued at $1.25 per acre, which has since enhanced in value until it is worth $1,000.00 per acre, in numerous instances, and in others, where cities have been built on it, much more. This has made them wealthy in thousands of instances, and they have not kept their consecration apace with their increased prosperity, and the Spirit has been grieved. Yet they will pray—"Lord, bless us as Thou didst fifty years ago." He would gladly do so, but He cannot give a thousand-dollar-per-acre-valuation blessing on the old dollar and a quarter per acre consecration, of fifty years ago!

The writer knows two men (of many others) worth a million dollars who, from simple, equitable statements

like the above, were unable to sleep all night and left the Camp-Ground; and six men who went blustering from the tabernacle because the preacher said that the holiness standard of the New Testament could not be maintained by holding one-ten-day Camp Meeting each year —but that it touched the **heart, life,** and **purse, all** the year round, or not at all.

There has been an unwarranted generosity on the part of the holiness people in giving wholesale, the passage we are considering on the non-endurance of sound doctrine, to what they term nominal churches. These are doubtless involved in the guilt, but rather is the passage directed to the professors of godliness (holiness).—"For the time will come when they will not endure sound doctrine"—Who will not endure sound doctrine?—Those who "having a form of godliness deny the power thereof." They "heap to themselves teachers having itching ears" and woe be to the man who dares train the gun on the reality of the situation!

When movements which started in power, concrete into new form, they become persecutors of the men and the rejectors of the preaching which begat them.

History proves that all religious movements, ere long, settle down into a **new** form of traditionalism; they seek to bind men to their new forms and names. New leaders arise, who know not Joseph, and take the reigns of government, men who are not in sympathy with the vision and need and sacrifice which gave them being, and look upon them rather as so many livings, the best of which are to be coveted and nursed, as channels of self-aggrandizement; as an arena for the exaltation of self; as a sphere in which an easy living is to be made;

choosing them as spheres of professional ministry, just as the lawyer might choose law, or the doctor medicine; and hence, where there is no vision of the real purpose of the church and ministry, the people perish. They preach the new cliche and conform to the new system, with the result that individuality and independence of thought and Christian liberty are at an end. The fear of a pensionless old age may enter into the consideration of a time-serving ministry, and like the man who hopes for the pension by and by in the great business organization, they study not to offend. The writer heartily believes that God will sustain and support "e'en down to old age", all who preach the Gospel of God in the power of the Spirit.

Confusion, Babel, are fitting words to describe the religious situation today. A man who is devoted to setting folks right religiously, condemns all higher critics in one breath, with their denial of the supernatural, and in the next breath he denounces the pure manifestation of God's power in healing the body. The Methodist Episcopal Church, unfriendly to its most distinctive doctrine —"holiness, without which no man shall see the Lord"— welcomes the Pentecostal people, who, in turn, have no particular love for the "Holiness" people, and they, themselves, are roundly condemned by the holiness people as being heretical, fanatical, and altogether of the devil.

There is no sect extant, nor any creedal statement, nor is it in the power of any one to invent them, on which all can get together in unity. A council could deliberate forever to formulate grounds of union and all their schemes of union would be utterly futile—but the instant we all sit at the feet of Jesus and receive the baptism of

His Spirit into One Body, there is an indescribable, incomprehensible, perfect unity, and though from every race, color, clime, nation and denomination, we **are one in Christ and members one of another.** Ah, He is the panacea for all our discord and division for "He **is** our peace". **He** is the Great UNIFIER! **"One is your Master and ALL YE ARE BRETHREN"!!**

Definite Theses for Various Churches

CHAPTER II

All church organizations and religious movements are composed of that flesh which is grass. None are **inherently** superior, and with the most exalted profession of having reached finality in higher or deeper life, doctrine and experience, everywhere there co-exists a host of lower life characteristics: covetousness, unfairness, avarice, refusal to speak to neighbors and enemies, unlawful separation of wives from husbands, sinful anger, an unforgiving spirit, neglect of obligations, immorality, violent rage at prospective motherhood, oppression and studied injury of competitors, misrepresentation of business transactions, plural wives and husbands, spiritual pride and prejudice against those not sharing the same religious views,* narrowness and selfishness, and, in many instances (just as the Romans substituted paganized activities for true Christianity) men hide their selfishness behind great zeal for healing, speaking in tongues, profession of holiness and church membership.

Everywhere I go I find people with the conviction that things in the Church are not right, that we have lost our way, that God is not in the midst, that preachers have lost their vision and preach professionally for hire, seeking to confirm their flocks in the narrowness of selfish sectarianism; and many of these awakened people

*The author knows of the refusal of Higher Life publishing houses to aid the circulation of a book which had to its credit the salvation of several souls and the help of hundreds of others **because** of **a divergence** in doctrine, which, without comment is stated in quotations from the Word of God. So far may prejudice lead good men.

have a greater insight into the need of the hour than their leaders:—today, as of old, the leaders of the people too often cause them to err. Many have a deep, insatiable hunger for freedom, and already, by faith, they can be seen breaking for liberty by the thousands. The people have been loathe to accuse their leaders of selfishness and narrowness, but the facts are too apparent to be denied.

Just recently a traveling man said to the writer: "I have tried to put a charitable construction on what seemed to be the narrowness of my church and pastor, but when church and pastor opposed me and ejected me from the church and Sunday School because I suggested co-operation with others, I was compelled to know the truth I had suspected."

Of most religious movements extant it may be said, in large measure, that—"all men seek **their own** and not the things of Christ." The pathetic part of the situation is that all of the mistaken zealots seem to think that they are right and claim to be working hard for unity, but they mean unity not purely in Christ, but in their sect: the hydrolater wants it, but in the water; the Pentecostals want unity but on the basis of all speaking in tongues; the healer wants unity on the basis of all seeing as he does on the basis of bodily healing; the ecclesiastic wants unity but it is an organic unity of his church, not in Christ; the sectarianist wants unity but it is on the basis of his sect; the foot-washer wants unity but he feels others do not go far enough if they do not participate in the ordinance so dear to him, but so often a mere form; the Pharisee wants unity but on the basis of his traditionalism; the come-outer wants

unity, but on the basis of coming out of all organized churches—**but there is really only one unity and that is the unity of the Spirit; one Lord, one faith, one baptism, the unity of the Body** (the true believers) **with its Head** (Christ), giving those who receive it **heart fellowship.**

But how sad to see on every side—narrowness, bigotry, lack of fellowship among those whom God fellowships, within and without other churches; sinful respect of persons—in honor preferring themselves and their own, rather than others; over-emphasis of some one phase of truth (and that often relatively non-important) as though it were the whole of truth; magnifying the minor while passing over the major; thinking the ray was the whole sun; mistaking a drop from the ocean for the whole ocean, and a chip of the diamond for the diamond: one star has been mistaken for the firmament—a part of the Gospel has been mistaken for the whole Gospel.

Commingled with a narrow perspective of truth has been an almost fanatical zeal to arouse enthusiasm in others for a partial Gospel, ofttimes perverted, and condemnation of others who do not share their zeal. Let us ever remember that **there is no truth which the lop-sided movements hold which is not included in the life of every well-rounded Christian.**

The foot-washer, in enthusiasm for that practice, too often overlooks the sin of avarice, covetousness, and the sinful hoarding of treasures on earth; the holiness professor will often substitute for the devotion and entire surrender to Christ, enthusiasm for his doctrine and experience. The Pharisee will substitute his acti-

vities and zeal for tradition, for that justice, mercy and faith which God desires; the Pentecostal man often has an exaggerated conception of the importance of speaking in tongues, (whereas that is one of the lesser gifts, which Paul wrote was not to be forbidden if properly exercised), but how much more important that it be accompanied by the far weightier characteristics of Pentecost as witnessed by the unselfish spirit of the community of goods, unity, and sacrifice of all for Christ.

PROTESTANT CHURCHES AND INDULGENCES

Although often little suspected, the principle of the sale of Indulgences is with us, even in our day, necessitating Reformation.

The sale of Indulgences may be of two kinds: (1) open, and (2) veiled. Tetzel's indulgences were sold openly, under the clear light of the sun, while modern indulgences are veiled and difficult of detection. The principle is the same—the form only is changed. What boots it if the donation for the construction of St. Peter's at Rome be given in the form of an open indulgence, bought from Tetzel, duly signed and sealed, embodying the privileges thereto, or if it be a secret concession of Christianity and Christian service to an ungodly modern business man, on the payment of a liberal donation which has been obtained thru violation of the right of his fellows, to build for a leading denomination the finest representative, granite, million-dollar temple in the National Capital, to help conserve denominational prestige?

The Omniscient eye of Jehovah sees thru both de-

moralizing transactions. In either instance, the sacrifice of the wicked is an abomination to the Almighty, and His woe is upon him that justifies the wicked for reward.

Construction of fine Protestant Temples for formal worship does not satisfy Him who dwells not in temples made with men's hands, any more than building St. Peter's at Rome, for His desire is to inhabit the heart and to be worshipped in spirit and in truth.

It matters little whether the Pope grant the open indulgence to sin to its purchaser (remitting the so-called ecclesiastical penalty) or if an ambitious modern Protestant churchman concedes the veiled indulgence in the form of a memorial to the Christian (?) millionaire (who corners wheat, or holds eggs, or whose predatory wealth exists because of un-Christlike advantage over his fellows in withholding necessities, or making the price prohibitive), meanwhile going beyond Rome in exemption from the ecclesiastical penalty, and often seeking to lift the eternal penalty by denying Hell.

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LUTHERAN CHURCH.

Lutheranism rose up to rebuke salvation by works, false unity and traditionalism. Rome has little advantage over her in the multiplicity of works for salvation; the name of the works only is changed—it is salvation by Lutheran works and Lutheran traditionalism. For unity, the security lies in the Lutheran Church rather than in fellowship with Christ.

Modern Lutheranism is rapidly reverting to type,

substituting salvation by catechism, confirmation, communion and church-going (Lutheran church-going) for the original simple justification by faith, direct, (without the mediation of catechism or church confirmation) in the finished work of Christ, and His shed blood and righteousness.

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CHURCHES OF GOD, CHURCH OF THE BRETHREN, DUNKARDS, MENNONITES, AMISH

Foot-washing, practiced as an ordinance, is not the equivalent of heart-washing in the blood of Christ as a conscious experience and life. It is not an invariable sign of humility, as that is not of the external, but of the heart, and unless the soul has drunk deep in the humility of Christ, there will be in the participation in this ordinance, the deepest of all pride—the pride of humility; and enthusiasm for this ordinance will not answer for the lack of enthusiasm for the weightier and more costly things which the Pharisees passed over, while magnifying the minor things of the law. The observance of foot-washing will not answer for the lack of justice, judgment, mercy, sympathy, benevolence and faith. He who said that the disciples ought to wash feet, also said that they ought not to lay up treasures on earth, and many like injunctions.

Likewise non-militarism, non-swearing and non-lawsuits are negative, and held alone are worthless to salvation which is by faith in Christ, which is positive and includes them.

To be a non-militarist in theory while buying up

scrap-iron in practice and selling it for shrapnel, is the most rank hypocrisy; and to claim conscientious scruples for not giving to the innocent suffering victims of the war, lest we cast our pearls before swine, when we are not casting them anywhere, reveals the depths of Satan in deception. Or to promptly assist our own in time of distress while indifferent to others is to show how foreign is our conception of the Spirit of Christ.

There is no gaining or maintaining virtue in wearing a peculiar garb; the Lord does not specify in His Word a straight-jacket uniform for His people. The absence of a necktie is not identical with the presence of grace. Broad hats are not synonyms for piety and generosity. Salvation is not by beards or bonnets. The peculiarity of God's people is not in their dress, though that will be modest, but in that while the world lives for self, the child of God lives unselfishly and is **zealous of good works.**

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CHRISTIAN CHURCHES

(Disciples of Christ)

"Christ, our only leader; Christian, our only Name; Christian character, our only test of discipleship; the Bible, our only statement of doctrine", is all very fitting if it be not limited to the corner-stone of the church, else the lofty sentiments are as cold as the stone upon which they are chiseled. A church is **not** Christian when it assumes the name Christian, but when it **is** Christian in heart and life.

Just as an artistic label may adorn a spoiled can of corn, so the loftiest church names may be but a camouflage for lives spoiled by selfishness. Chrisitanity does not inhere in lofty church names, however Scriptural and pretentious of sanctity they may be. It is rather inherent in the manifestation of the Spirit and life of Christ in the believer, so that from his innermost being flow rivers of living water, refreshing the world.

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PRESBYTERIAN CHURCHES

There is no salvation by faith in Election, or in the Decrees; or by the Final Perseverance of the Saints. Salvation is contingent upon faith in the Divine Elector; it is thru trust in Him who Decrees; and it is by confidence in the ONE who enables the saints to persevere. Neither is there salvation by appearing before a Presbytery of unconverted men—"In Zion everyone appeareth before the Lord."

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METHODIST CHURCHES

The original definition of a Methodist was: "One who lived according to the method laid down in the Bible."

Much of the present Methodism, with its denial of the plenary inspiration of the Bible, with its conformity to the world, with its educational program of Destructive (so-called 'Higher') Criticism; with its form of godliness, rather than the power, with its multitudinous

socialized activities as substitutes for her original spiritual fervor and fire, out from which every worth-while activity of the kingdom of heaven flowed; and with her substitution of Chautauquas for Camp Meetings, is as far from original Methodism as day is from night.

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THE SALVATION ARMY

The Salvation Army was, originally, what its name signifies — an army of consecrated, Spirit-baptized workers for the salvation and sanctification of souls, primarily, and secondarily, for the care of the body, with the purpose in view of its redemption.

The present Salvation Army is too often an array of Social Service workers, more efficient, often, in ministering to the bodies of men, than Spirit-anointed to minister to their souls; and they are largely financially dependent upon the enemies of Christ, who violate, in their money-getting, the benevolence of Christ, for the budget of their socialized activities. Originally they were greatly despised and persecuted; now they are feted, banqueted, limousined and entertained in exclusive hotels in royal style.

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HOLINESS CHURCHES AND MOVEMENT

The leaders of the Holiness Churches and Movements have cried loudly for the reformation of all other churches, but the amazing thing is that they do not seem to see their own deep need of Reformation—as much

deeper as their claim to superior piety and light. for—"Of him that hath much shall much be required."

When those who arrogate to themselves the distinction of being the real children of God, fail to bring forth the fruit of the kingdom of God, the Lord rejects them and gives the kingdom to others who will produce the fruit thereof.

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BAPTIST CHURCHES

"The objective of the baptism of John the Baptist was not the mode of its administration, nor was there reliance in the efficacy of the water, but the great objective and burden of John's message was—"unto repentance." This includes the knowledge of sin, or conviction, godly sorrow for sin, confession of sin, separation from sin, reparation for sin where possible, a change from selfishness to benevolence, which imparted the extra coat and food to him that had none, a cessation of all exaction and extortion, and a change of Masters—from Satan and Self, to Christ, and gave light on, and aspiration for the greater baptism of the Holy Ghost, which should be administered by the greater One who should come after John.

Too often water immersion results only in making the dry sinner, wet.

Concisely Stated, Diversified, Epigrammatic Theses

CHAPTER III

"It is growing clearer that many doctrines of men are not lasting; only the Word of God is eternal."

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"The world will allow the mere statement of any doctrine, provided no attempt be made to put it into practice. It is only when faith begins to produce works that the Christian is confronted with bitter opposition."

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When someone crosses our path with the actual possession of the religious goods we claim, theoretically, to have, there is a stir.

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Slavish attachment to the old traditions prior to the Reformation of the Sixteenth Century, had destroyed freedom of thought, and a similar attachment to our new traditions, subsequent to the Reformation, has had a similar effect.

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Clear providences of God may lead an individual, or a company of individuals, to change their church relations, but be it ever remembered that transferred people with new religious labels are not always transformed people. The **new label** does not break the **old bondage**; **another place** will not equal **Jesus' place**; the new drilling ground and the new marching rules will not answer for the new life in Christ Jesus!

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"The test of any doctrine is whether it can be translated into Life; whether it makes **any difference** with the people who accept it." The doctrine expressed in all creeds must stand or fall by this test—VERIFICATION!

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"It is one thing to believe oneself orthodox and quite another to have that orthodoxy so definitely defined as to be compelled, whether or no, to look it squarely in the face and own or disown it."

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"We must not content ourselves with the notions that people have about God, for they are often wide of the mark, but we must diligently seek to know what He has disclosed regarding Himself. We want to come to the very fountain—the revelation which the Lord has given of Himself in His Word."

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What we stand for so earnestly, the men of the Sixteenth Century died to rebuke as false—loyalty to the Church, for example, as a substitute for loyalty to Christ; reception into the organization in place of receiving Christ. This is the peril of all church organizations, great and small, Roman, Protestant and Independent, intervening themselves between the soul and Christ as mediators, when there is only One Mediator between God and man, the Man Christ Jesus!

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"Christianity consists not in dead doctrines and

pompous ceremonies, but in a Person, in a living faith and a holy life."

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To have favor with God we need not always fit into the theological moulds of men.

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The Sermon on the Mount is more vital than all the human deductions from it.

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Knowledge of prophecy is not a condition of salvation; (although it is "a more sure word of prophecy, to which we do well to take heed") yet the imminency of much of its most startling fulfillment may be a strong incentive to seek salvation and sanctification.

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There is no saving grace by intellectual belief in, and advocacy of the so-called fundamenal doctrines of the Bible. Salvation is not by orthodoxy or right opinion. Merely to defend the Bible's fundamental doctrines, or what is called battling for the Bible against the encroachments of destructive criticism, evolution, new theology, etc., is not the same as preaching the Gospel with the Holy Ghost sent down from heaven. It is the latter course that brings the fire of persecution and not the former.

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Satan is willing that we defend the Bible ever so learnedly and eloquently, but he roars when it is so preached that individuals are transformed by its power from darkness to light and from the power of Satan to

God. Multitudes who sit entranced under its eloquent defence, will turn away from it with burning indignation when the Word of God is preached in the penetrative power of the Spirit.

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It is no more essential to salvation to make a pilgrimage to a modern Camp-Meeting than to Ancient Rome; albeit God does specially manifest His saving power in many of them.

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Right thinking, in New Thought, apart from right being, thru the Spirit's supernatural transforming power, is a species of attempted salvation by works (the work of concentration in thinking) and therefore worthless.

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Right natural generation in Eugenics, does not eliminate the necessity of regeneration, effected by the birth of the Spirit.

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The denial of sin in Christian Science is not the same as deliverance from it thru faith in the blood of Christ, without which shedding there is no remission of sin.

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Sleeping with a loaded revolver under our pillows is not identical with the Psalmist's trust in Jehovah—"I will both lay me down in peace and sleep; for thou, God, only makest me to dwell in safety." And readiness to shoot the prowler after our goods is not the same as taking joyfully the spoiling of our goods; and prepara-

tion to take life in a defending of life or gold, is not the same as placing our times in His hands, and valuing a man's life as more precious than gold.

* * * *

The Tree of Knowledge is not synonymous with The Tree of Life. Of one Jehovah said that his wisdom and knowledge had perverted him; and of another that his deceived heart had led him astray.

* * * *

Atmospheres created by the psychology of the opening song service are in no sense essential to the power and effectiveness of the Word of God, which stands on its own merit. The song service may be purely soulish; the Word of God is Spirit and Life.

* * * *

A man's attitude to an organized church and its activities, by no means is synonymous with his standing with God, either if without or within its pale. Luther said if a man would be saved he must hunt the church, by which he did not mean the organization, but the organism, the true, living, Church, the company of faithful brethren in whom dwells the living faith. Hence, Christian laymen are not obligated of God to continue tribute to men or systems that have lost the heavenly vision, only as they may be led of God to endure for the elects' sake, or to sustain those to whom God shall grant repentance.

* * * *

No tribunal on earth has the right to call a man on the carpet or to task for preaching the pure Word of God in the power and demonstration of the Spirit.

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We need to contend for liberty from all modern assumptions of man to infallibility!

* * * *

The truth of God has always won its most striking victories amid the most bitter antagonism and opposition—progress by antagonism!

* * * *

Men need not so much the call to "life service" as they need the fitness for it! The fitness includes the call; the call does not include the fitness—"Tarry, till ye be endued with power", is sadly needed as an admonition today. The Divine Guiding Hand is more essential to successful life service than twenty guiding principles to it, such as maintaining loyalty, constant study, firm decision, follow duty, measure your ability by the demand of the field, survey possible spheres of life service, discover your talents, counsel, secure highest education, and finally, careful deliberation in the supreme decision, all of which circumlocution is far from Divine Guidance "In all thy ways acknowledge Him and **HE shall direct thy paths." "HE will guide you into all truth."**

* * * *

God does not require our reverence for institutions from which His glory has departed, nor our tribute to leaders who have lost their heavenly vision. The child of God is not under obligation to disburse his benevolence in channels which will not yield real fruit unto God. When the moral obligation assumed in acceptance of means sacred to God, ceases, he must cast about him for a more

profitable sphere of investment, and this applied to all churches alike, great and small. so that it becomes an individual matter with the God-anointed, individual bearer of fruit, to discriminate between the support of the ecclesiastical machinery and the servant of God; the activities of the organization, and the work of the true Church.

Finney tells of a company of earnest Christians in England who were disappointed in their pastor, the work of God not moving forward under his ministry and no souls being saved. They waited on him and asked him for a reason for the fruitlessness. Assuming great indignation, he replied that he was not a God that he could convert souls. And they replied that whether he was a God or no, souls must be won, and they dismissed him and a man called of God was sent to them, under whom the work of soul-saving moved forward. Under vigorous procedure like this, many of our modern preachers would tarry for a baptism of power or hunt other work.

* * * *

God deliver us from the cowardice of Lefevre who entered the threshold of the Reformation Era, felt its power and call, but when possible martyrdom loomed up before him, turned his back upon the heavenly vision, saving his life but dying in great remorse. Save us from the time-serving Erasmus who tried to please both the Reform and the Roman parties, but who died despised and rejected by both!

* * * *

"Best of all God is with us!" said dying Wesley. To place those words on the corner stone of a beautiful

white granite church is not the same as having the conscious manifested presence of God in the midst, which caused Wesley to speak them! To have the words without their content is to imitate the Pharisees in garnishing the sepulchres of the righteous while rejecting that which made them great.

* * * *

David, the man of blood, was not permitted to build the temple of the Lord in Old Testament times. The man of blood cannot build the spiritual temple of the Lord unless he repent, the spirit of war and the spirit of Christ being antagonistic. The weapons of our warfare are not carnal, but mighty thru the Spirit, and the wrath of man does not work the righteousness of God.

* * * *

Christian fellowship is essential as we are commanded not to forsake the assembling of ourselves together as the manner of some is, but we should not seek to bind men to a religious society, alliance, movement, or doctrine, but to Christ. "O, Israel, in ME IS THINE HELP", wrote the prophet, and the apostles commended their converts to **the Lord on Whom they believed!**

* * * *

Cowardice is an act of treachery to Christ! God cannot have his work manifested by cowards. Men of God alone can conduct a work of God! A mild, conciliatory spirit on lesser points, and a firm unyielding spirit in essential matter of faith, is needed.

* * * *

The history of all great revivals shows that their

chief human instruments never received great monetary compensation. Finney, the great evangelist (having as many as five hundred thousand converts in one year, with a record of eighty-five percent stability) never received over six hundred dollars annually, and this was not raised in the meetings but given by a friend. The sense of the awful presence of God was so deep in his meetings that money was forgotten. Once Finney was in such straightened circumstances that he was compelled to sell his cow in order to live. What an amazing contrast is this with the professional, sensational, soft-pedal, surface revivals of our day and the enormous remuneration their manipulators get from their dupes. **The purer the work of God the less is apt to be its monetary reward!** There were no collections in the Welsh Revival!!

* * * *

Can our present effete Christianity be any kin to the martyr church with its indomitable constancy and calm witnessing for Christ, even unto blood and death? Their prisons were illumined by Christ's presence until they shone like palaces; we have palaces in which to worship, yet often shun them as though they were foul dungeons, even though today the profession of Christianity is popular. With them it was regarded as criminal, yet were they ever ready to die for Christ. When led to Rome in chains as captives, they were more than conquerors in Christ, marching in triumphal procession to CORONATION rather than to death! How much martyr blood could we find for Christ today? Things which we hold, sentimentally, as valuable to our profession of Christianity, the Reformation martyrs died to rebuke as false!

* * * *

A startling test of the source of a man's commission to preach, is in the degree of his acceptance or rejection by the world, or in his popularity with, or ignoring by, a formal church. Referring primarily to the Anti-Christ, and the Jews acceptance of him, the Word says—"If one comes **in his own name** him ye will receive: I am come in my Father's name and ye receive me not." But how true of the attitude toward false leaders today!

* * * *

Pageantry is a poor substitute for piety; and marching in religious, Sunday School or Revival parades, is not identical with walking circumspectly with God.

* * * *

We may be so busy with church activities that we fail to do the work of the Master. The command is always to abound in the work of the Lord rather than the work of the church when its work is not identical with His work. There is no more saving merit in a modern church social program than in a festival of the Dark Ages; pure social life is not objected to when accompanied by deep spiritual life, but the substitution of the social for the spiritual.

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We recognize that there are bodies of people in whom the power of God dwells more richly than in others, but this very strength may become a source of weakness and often the means of disintegration. Zwingle's strength was the source of his downfall—his power of leadership led him to turn the people, against their consciences and the Word of God, to carnal con-

flict which, when the infatuation wore off after Zwingle's humiliating death, the Spirit of God convinced them of as sin and led them to deep contrition.

* * * *

To be like quick-silver in our ability to fit into every mould of public opinion and sentiment; to be men-pleasers, is far from Paul's ambition to be well pleasing to Him.

* * * *

Let us not protest with Erasmus that we will ever cling to the Roman See, right or wrong, or to any of the Protestant Sees, but ever cling to Jesus Christ.

* * * *

Young Men's Christian Associations may be as corrupt as the ancient monasteries and the facts are with us that they are as corrupt often as the law will allow—drunken inmates, gambling, card-playing, crap-shooting booze, drinking, cigarette smoking, cursing, swearing and worse. The imperative need is a general house-cleaning in all religious institutions.

* * * *

In Christ there is perfect liberty from bondage to what the Hebrew calls the Haggadah, or the traditional or legendary—the cliche or stereotyped form of expression. He gives us not weasel-words out of which the meaning and power have been sapped, but living words which are "quick, and powerful, and sharper than any two-edged sword."

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The increase of members in the modern church is not equivalent to the early increase of faith.

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In proportion as the Spirit withdrew from the primitive churches, they put in His place, forms, shows and ceremonies. What substitutes do we find today in Protestantism? Pageantry, Post-Millennial Shows, Tableaux, Religious Parades, Revival Parades, Sunday-School parades, Musical Programs, Moving Pictures, Gymnasiums, Swimming Pools, Pool, Billiards and the Bowling Alley, and endless socials and banquets—all the poorest caricatures of the life which is in Christ Jesus!

* * * *

With fanaticism, formalism, Phariseeism, and the glad hand-shake on every side, it is hard to choose. The panacea for all the sad confusion of the hour is JESUS CHRIST! ENTHRONED WITHIN!!

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The most prominent characteristics of the early Christians were resistance of Satan and separation from the world. They were "in the world but not of it." Bastard Christendom's most dominant note is conformity. The old-time pastor was apart from the world; the modern pastor must be adaptable. It has gone even further than that, as illustrated in the following story of the man who said to his wife when she informed him that the minister was coming for dinner—"Well, that means that I must brush up on my best 'peppy' stories or he will think I'm not a regular fellow."

A Methodist Presiding Elder in Iowa said that nine-tenths of the preachers had their ears to the ground listening in on public sentiment and then, instead of

preaching the Gospel of the grace of God, they pleased public opinion.

* * * *

We revere the fathers, reformers and confessors and martyrs, and the more recent leaders, as Wesley, but we object to hearing more of what they said about the Word of God than what the Lord Jesus says, for as Kempis said, "His words outweigh in authority and power all the words of all holy men."

* * * *

The Scriptures throw a flood of light on Mrs. Eddy's so-called 'Key to the Scriptures'. The Scriptures are not to be interpreted by the key but they do prove the Key (?) to be false. "Thy Word is Truth" and will quickly reveal the lie. The Word illumines and as the old lady put it, "makes even the Commentaries plain."

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"Tradition, ancient and modern, embodies the vagaries of the wayward mind of man; the Bible, and the Bible only, contains and is the Word (and Mind) of God."

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External Christianity, under ancient and modern Constantines, who would unite what God has separated, i. e. church and state, hides the real Gospel of God from men who profess to believe in it.

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In the early days of departure from the simplicity of the Gospel under-bishops of large cities were carefully instructed to inculcate implicit obedience to the

bishop instead of emphasizing the necessity of obedience to the true Bishop of the soul. That is also the practice of our day. To get anywhere it is said that you are to obey those having the rule over you. But this is true only "in the Lord." He puts down one and sets up another. When a modern bishop compels a preacher, on the Conference floor, to violate his conscience and stifle truth and deny God-given convictions, wherein, in the exercise of authority, is he less despotic than the tyrants the Reformers unseated from lordship over the Church? Or the preacher, in submitting, to the grovelling, cowardly devotee of a false system?

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The soul is not saved nor advanced in the spiritual life by the observance of a day, as in Adventism; neither is there any saving merit in the abstinence from meats and from marriage, which God created to be received with thanksgiving by those who know the truth.

Paragraphical Theses

CHAPTER IV

To require men to do anything else as a condition of salvation except to receive with meekness the engrafted Word which is able to save the soul, is to reflect on the efficacy of the Gospel.

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Taking a stand for Christ, holding up the hand for prayer, going forward and bowing at a mourners' bench or altar, repairing to an inquiry room, card-signing, assenting to the evangelists' or personal workers' syllogism, choosing the pastor and joining the church of one's choice, memorizing the catechism, going thru the process of confirmation, or Decision Day, studying the commandments, hitting the saw-dust trail, shaking the evangelist's hand, being baptized in a certain mode, appearing before the Presbytery, joining the probationers' class, are in no sense essential to salvation. Repentance towards God and faith in our Lord Jesus Christ only, are essential, though in some instances, the mentioned means have been instrumental in leading souls to Christ, yet are they unnecessary circumlocutions to salvation. The Lord requires submission, surrender, obedience, repentance and faith. "Now is the day of salvation". He who believes is immediately forgiven, whereas many of the false methods necessitate some time for their accomplishment.

* * * *

Card enrollment and the writing down of one's name in heaven are not identical; the saw-dust trail and the

glory trail are not always the same; a new name is not always written down in glory when it is entered on the church record. How pathetic is all this when we realize that "Whosoever was not found written in the Book of Life was cast into the lake of fire."

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Healing the bodies of disease and the soul of selfishness, are not always synchronous; "mere miracles which only cure the flesh are not enough to stand the final test." The writer was once made most unwelcome (he was put out) in a home where the body's healing was the chief topic, for speaking of benevolence also as a fruit of rightness with God; an experience in bodily healing is a poor substitute for righteousness in all realms of life.

* * * *

More is needed than a mental culture which ignores the heart. More is needed than persuasive, eloquent preaching; eloquence cannot imitate the unction of the Spirit; human pathos is a poor substitute for Divine unction; so-called applied Christianity in effective philanthropy will not touch the deep heart need; neither will a genius for organization supply the place of the need of life in Christ Jesus.

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"At the outset, the early Church was not even recognized as a definite society; outsiders noted those who belonged to Christ merely because they lived a certain way which differed from the custom of the times; with us, worship is public and conduct is sometimes private; with them it was the other way around—conduct was

apparent and worship was concealed behind closed doors." The early church was not a legally incorporated body—their records were in heaven; their great secret needs to be ours—applied Personality. Fellowship with God and with His Son thru the Spirit! All else secondary.

* * * *

Reverence for special leaders was unknown in the early church. No leader was called "The Big Chief" or "The King of Missions". "There were no genufluctions or bowing the knee to the great. The creeds were as yet unwritten save in the heart; they had no church parades, pageantry or publicity; the catechism was not thought of by them as an essential to salvation—it came later. They had no prayer-books, only prayer; no theories of power, just power."

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Unless we repent and turn to Christ, coming generations, if the Lord tarry, will have to pass much of our history over to get a picture of pure Christianity.

A modern church, filled only with socialized activities is as destructive of pure Christianity as the churches filled with the abuses of the Dark Ages. The church of Christ is not a social club—bowling alleys, pool and billiard tables, swimming pools and gymnasiums are not mentioned among the Bible elements of power from on high. A misisonary, home on furlough, broke down in tears as she entered a large city church where she was to speak and saw, near the pulpit, a case filled with silver cups, won by various church and Sunday School "teams". "Oh," she said, to her sister who

accompanied her, "you spend your money to send us to the foreign fields to ask the natives to throw away their idols, and we come home to find them installed, and proudly displayed, in your church auditoriums."

Sacred concerts are in no adequate sense a substitute for the preaching of the Gospel with the Holy Ghost sent down from heaven, for it is not by music that men are born again but by the Word of God which liveth and abideth forever. That which is secondary should not be made paramount to the Gospel.

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The Gospel's call is not primarily to life service or to readiness for "any work in any world"; it is to repentance and holiness or fitness for it. Unsanctified men will more readily respond to a call to dedication for work, than to fitness for the work, because the one ministers to their pride and the other calls for its crucifixion. Hence our need is not so much for twenty guiding principles to life service as much as it is complete surrender to the One Guiding Hand. The sanctifying baptism with the Holy Spirit is more essential to success in Christian service than graduation from the Seminary without the Holy Spirit. Yet reverent scholarship aflame with the Holy Spirit's anointing, makes a combination of untold potentialities for good.

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Responding to the influence of mob psychology in Hippodrome Revivals, human mesmerism, hypnotism and personal magnetism, aided by the entrancing spell of embellished music, is not identical with submission to the Holy Spirit's voice; the one exalts the creature, the

other the Creator. The man of fine physique and exceptional mental endowments is not always the Lord's choice to herald the Gospel, since the sum total of all the activities of the flesh is nothing. God often chooses the weak and foolish things to confound the mighty, that no flesh should glory in his sight.

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Persecution is more indicative of rightness with God than popularity with men; persecution for righteousness sake and not because of fanaticism and idiosyncrasies. Persecution in the days of the Inquisition was dressed in red and operated in the open at the stake; today it wears a robe of self-righteousness, is not so violent and operates in secret. The man of God with a burning message is as unwelcome in many of our present-day churches as John Wesley was in his father's church. Tombstones will give him a warmer welcome than formal ecclesiastics. If he preaches his God-given convictions he will soon have a revival of pure religion or a new field of labor.

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It is still true as Emerson says, in church organizations as well as in society, that whoever would play the man must be a non-conformist, as both are a conspiracy against the manhood and liberty of their devotees. To know the sect a man belongs to is to be able to apprehend his line of argument; he is bound hand and foot to defend his system and may not talk in original language. The Master, however, cannot have His work demonstrated by the cowardly.

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There is no more salvation inherent in any Protestant Church organization than there was in the ancient Papal system; God does not dwell in systems or temples made with men's hands, but in hearts. He is represented in the Laodicean Church as outside, knocking at the door of individual hearts, saying, "If any man hear my voice and open the door I will come in to him and sup with him."

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Ancient or modern popes, Catholic or Protestant, (for there may be the spirit of popery where no title of Pope is given) are powerless to remit sin. The Protestant Church, without Christ, is as poor a substitute for Christ, as was the church of the Dark Ages.

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Salvation is not by syllogism, however unanswerably logical; it is not even by naked faith, but by saving faith, with the conscious objective: "Receiving **the end of your faith** even the salvation of your souls."

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The least need of the modern church is money; her greatest need is the kingdom of heaven in the heart. The Fundamentalists say—"Both men and money are offering themselves to carry on the fight against modernism in the church and rationalism in the schools." But "men and money" is not enough, since "the battle is not ours, but the Lord's." Again, "Fundamentalists are as thoroughly committed to the denominational program as any other." Let us, as Christians, rather, "Commit our way unto the Lord, trust also in him and he will bring it to

pass." And yet again the Fundamentalists say, "It cannot be too strongly emphasized that it is our business as loyal supporters of the Word of God to hold on to the machinery of the truth." There should be no machinery in Truth. Truth is a Person, for Jesus Christ said—"I am the Way, the Truth—." Let us rather hold to Him. Again they say—"The money which founded our schools and established our churches was given by loyal believers." We are told in the New Testament that "the Lord added to the Church daily such as should be saved" and upon Peter's confession of Him as the Christ, He uttered those words which we do well to remember in these days of apostacy—"On this Rock (Christ Jesus) I will build my church."

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Efficiency in the superintendency of the machinery of the institutionalized church, and the Upper Room equipment for service, are at antipodes. Said a prominent pastor of an Institutional Church which during his seven years' incumbency spent seventeen hundred thousand dollars—"I am through; I have been no more than a superintendent of machinery—I am going back to the Upper Room."

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The Lord has always had an elect in the various ecclesiastical organizations down thru history; in Israel they were found in the synagogue and temple of Christ's time; in the Church of the Dark Ages, in the Roman Church after the Reformation; in the Episcopal or Anglican Church of Wesley's day; and in the various church organizations (and without) in our day, can be found

those whom God has reserved, who have not bowed the knee to Baal. The true man of God rejoices, as did his Master, in faith and character, wherever it is found; and though he wars in the flesh he does not war after the flesh, and though he is in the world he is not of the world, he keeps himself unspotted from the world and from that which is false in the Church organization, crying aloud against sin everywhere, within and without.

* * * *

It is suggested that in the concern of God and our souls, ecclesiastical and church governors, have no control over us, since every man must give account of himself to God. He must, through conscience, the Word and Spirit of God, arrive at the will of God, and value all churches and religious leaders only as they help him arrive at this result. Thus all good in men raised up for leadership in the Name of Jehovah, is of God, and the strongest men are but God's weakest instruments; they are not the originators or creators of their respective epochs; the Word of God does not originate with them any more than it does with others—it came only unto them. The excellency of the power is of God that God, thru Christ Jesus, in all things may be glorified.

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How suggestively appropriate to the church which Wesley founded are his words of reproof on the perversion of the office of Bishop in the English Anglican Church, which made it the head of the Christian ministry, whereas in the Apostolic Church it certainly was a limited and inferior office appointed by the apostles and

evangelists for the care of a particular church flock, only while they continued to minister to them.

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CAMOUFLAGED BONDAGE

Napoleon was as despotic as the kings he unseated —an imperialistic democrat!

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Wesley's keen observation of the actual conditions (rather than professed) of the Dissenters from the Church of England, led him to say that he was sure that the Church of England, with all her blemishes, was as near, or nearer right with the Scriptural plan, than any other Church in Europe. Could not in all fairness, this be said of many of the Churches of our time, from which dissenters separate?

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A man who has since learned better, said that his church was the most spiritual church in a radius of one hundred miles! But, comparing ourselves among ourselves is not wise, Paul wrote. If we insist on comparison let us measure ourselves by the Standard, Christ, by whom God will judge the world, and then let us hunt some secluded spot and weep out our sorrow at our unlikeness to the Pattern. "Not he who commendeth himself is approved, but whom the Lord commendeth."

* * * *

One great danger is in the change of the form and label of our bondage without deliverance from the fact of it. Early in the days of the Lutheran Reformation,

those of keen spiritual discernment saw the potentiality of a new pope in Luther and the danger that Lutheranism might lie as hard upon them as had Romanism. A Lutheran preacher told the writer what he had previously and frequently observed, that modern Lutheranism was rapidly reverting to the type it had originally rebuked—justification by works rather than jusification by faith, as pure Lutheranism had taught.

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Several Free Methodist girls testified to the writer that they were in as horrible bondage to that church and its form as a Catholic was to the priest and the system he represented. Bondage is bondage, and there is little difference whether one be bound by a Roman, Protestant, Holiness, Alliance or Pentecostal church. One has as much right as the other to lord it over men's consciences. Christ makes men free from all and while they may worship with one, they love all and are equally ready to serve one or the other, but they are bound by none, owned by none, worship none. "ONE IS YOUR MASTER EVEN CHRIST."

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A Lutheran preacher was lamenting to the writer how sad it was that good, conscientious men and women of the Methodist, Baptist and Presbyterian churches had placed their consecrated money to endow the educational institutions of these churches and that now many of them were hotbeds of destructive criticism, evolution and infidelity. That is indeed deplorable and reprehensible, when heterodoxy supplants orthodoxy. He further advised us that if preachers in his church were hetero-

dox, they would promptly be ejected from the synod without ceremony. We would suggest that doctrinally he might be, as he supposed, perfectly orthodox and yet dead in his orthodoxy. Indeed this seems to be the condition of much of our present day Protestantism. Even correct truth may be held down in unrighteousness and in powerlessness as a dead intellectualism, after all the power to transform lives has departed from it. In other words, to quote Professor Shaw, "We may be as spiritually dead (in the light) while holding correct intellectual views of truth as others are dead in the dark of wrong views." The death touch may be on our orthodoxy.

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Modern density as to spiritual propriety and fitness is often as great as it was in the Dark Ages. A Presbyterian young man gambled and won money, then gave it to the church and thought it was thus hallowed.

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A VISION OF JESUS AND ITS EFFECT

In some quarters we hear much about searching out sin. That is the Spirit's work and not ours. He reveals Jesus Christ to us and testifies of Him. There is no sin in the catalog that will not come to light when we get a clear vision of Himself. Take the case of Peter who had denied his Lord twice with oaths—when he saw Jesus, he jumped into the sea, girting his fisher's coat about him and crying for the Lord to depart from him because he was a sinful man.

The vision of Jesus has the same convictive effect

on uncleanliness. The woman at Simon's house silently wept over her guilt at His feet. The sight of His spotless purity broke her heart. He said no word to her about adultery. A power went out from Jesus which, when men and women looked on Him, made them see all their guilt.

Again take the case of the woman at the well, guilty of polyandry—plural husbands—"Come see a man which told me all things that ever I did." He told her only one thing, but when she saw Him she saw all her sin.

Isaiah, before his vision of the Lord Jesus, had visions of the needs and diseases of others, but when he sees face to face, Him who is fairer than the sons of men, he discovers his own hidden heart corruption and cries—"Woe is me for I am undone—I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

In the case of demon possession; when the man of Gedara saw Him, he was released and restored to his right mind. At the sight of Him, seven devils went out of Mary Magdalene.

Take conviction and general revival power: His name was preached in Samaria, and unclean spirits came out of many that were possessed by them, and there was great joy in that city.

Paul had been a blasphemer and injurious, a persecutor of the saints and had consented to the murder of Stephen, but God vouchsafed to him on the Damascus Road, a vision of His Son, the Bright and Morning Star, with hair as fine wool and eyes as a flame of fire, feet like brass, and a countenance like lightning, a voice as the sound of many waters. Paul looked on His face,

bright as the sun, heard his voice, and his heart broke and immediately he volunteers for service. The Lord gave him no credit, nor does he ask it, for all his former Pharisaical works, his tithe paying, fasting groaning, praying, or alms-giving. Paul would have died in his religious blindness but for the sight of Jesus. But Paul's type of conversion is abiding. He says, "I was not disobedient to the heavenly vision." He never got away from it. He would have been poor material for a modern "Book of Numbers"—type of evangelist, out of which to build a reputation. He did not have to hunt a mourners' bench after getting one look at Jesus—there was all needed motive power in the Vision of Christ to carry him without swerving to the head-man's block. Let us not forget this type of heavenly-vision conversion when deploring the instability of modern sham conversions.

John said—"Whosoever seeth Him sinneth not." The vision of Jesus ends the practice of sin, whether it be that of profiteering, avarice, extortion, spiritual pride, or any other sin. Zaccheus saw Jesus coming down the road and he felt his hard heart melt within him and his covetousness left him, resulting in four-fold restitution and fifty percent division with the poor.

Dangerous Shoals

CHAPTER V

Wesley, after speaking of what the established church condemned as irregularities, the calling of sinners to repentance in all cases, extemporaneous prayer and uniting in a religious society, disclaimed being a dissenter, whom the law defined as one who renounced the service of the church. He said, "We do not, we dare not, separate from it. We are not seceders, nor do we bear any resemblance to them. **We must set out on quite opposite principles.** The Seceders, Non-Conformists, Independents and Come-Outers laid the very foundation of their work in **judging and condemning others.** We (Methodists take note, particularly those who claim to be purely Wesleyan) laid the foundation of our work in **judging and condemning ourselves.** See Corinthians 11:31. They (the Separatists) begin everywhere by showing their hearers how fallen the church and the ministers are. We begin everywhere by showing our hearers how fallen they are themselves."

Thus he avoided the spirit so prevalent in independent churches of our day—that salvation is a science committed to them, as was the assumption of the priests of the Hierarchy—each church a little charmed circle with a little pass-word like the lodges, which, unless you have down to the precision of parrot-repetition thru initiation into the mysteries of the new and wonderful sect, you cannot get in and you must ever be regarded as of the uninitiated. Exclusiveness is the order. We must use our preachers and workers and zealously

guard **our** church for ourselves and **our** children and **our** descendants and adherents and their descendants. We must keep out all doctrines foreign to our established and rigid doctrines and we must censor all others who fail to conform to **our** immovable creeds which we have deducted from the Bible. We must not let them into **our** pulpits lest they make a stir in the established order and quicken **our** people to do some original investigating. Oh, Popery, in the disguise of Protestantism—Higher Life, Pentecostal, Holiness, Four-Fold Gospel-ism! Wherein is the difference in the assumption of infallibility, whether the Pope assumes it or if we do?* It is not an expressed tenet of belief with us, as it is with the Catholics, but the implication of it is so strong everywhere that we might as well come out in the open and profess it. Who will censor the censors? What boots it if the Hierarchy of Rome assumes lordship over our consciences or if the last little split-off of the split-off Mission does it? A vision of God's Son clarifies the issue and sets the soul at perfect liberty from all encroachments and from all assumptions of infallibility everywhere. Many of the churches of our day, regular and irregular, are as unable to endure the message of untrammeled freedom in Christ as the Catholic Church of Luther's day was to bear the truth as preached by the men who broke with Luther for liberty in Christ.

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*There goes a man, with a heavy heart and downcast look and many misgivings, to a field of labor the Holy Spirit has not called him to, (and, therefore, will not largely use him in), but the Modern Hierarchy orders it and he **must** obey. It was not so in the Early Church, they were sent forth by the Holy Ghost. Where does Christ's Headship of the Church come in when men of like passions with us order us to fields of labor conscience and the Holy Ghost protest God does not call us?

The banning word, boycotting the free soul in Christ, is as systematically passed from ocean to ocean now, as then, and the passers are kin to the inquisitors. Paul never referred to the work assigned to him as his work, or my work or our work, but as THE WORK OF THE LORD. He warned the Colossians against the diverters from the sufficiency of Christ. "Beware lest ANY MAN spoil you thru philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in Him dwelleth the fulness of the Godhead bodily, (this fulness dwells nowhere else God has not lodged it in any system) AND YE ARE COMPLETE IN HIM."

The effort to find the perfect church always ends in disappointment. All other lights are failing except the Light of the World; systems decay, for they are composed of that flesh which God says is grass. How many jealousies and animosities are gendered by the depridations of proselytism. We may try all else and then must we return to Christ, for the Son only abides forever.

Mr. Wesley wrote: "You know when a man leaves one religious party or society, it is a theme both to him and to them. Those of his old friends who loved him MERELY AS A MEMBER OF THE SOCIETY (numerical love because he swelled the statistics of members by one) will cease to love him because the motive of it was to use him to swell the number of their sect, to help make a fair show in the flesh; or it was a selfish love for his tribute and not the pure, unselfish love of Christ for his own sake, which would not cease because he went to another fold but bid him God-speed in the new home. Those who have little or no grace will treat

him as a Deserter, and express their anger or ill-will by speaking against him. This stabbing a man in the back as soon as he turns it upon us, I abhor and protest against, and discourage to the utmost of my power. One who forsakes his former friends will be tempted to speak evil of them, and to mention their faults, real or supposed, to justify himself for leaving them, or to recommend himself to his new friends. I ALWAYS STOOD IN DOUBT OF SUCH CONVERTS, whether from the Calvinist, Moravians, Dissenters, or any other. Besides, a young convert is always zealous in making proselytes, which awakens suspicion in the deserted party, and arms them against further DEPREDATIONS."

ERRONEOUS CONCEPTIONS OF SELF-DENIAL

Much of the so-called self-denial is an expression of self-preference; it overlooks entirely the Master's meaning of self-denial; it substitutes the denial of certain unvalued things to self instead of the denial of the monster Self. As one suggests, there is no virtue in the mere denial of THINGS TO SELF, but there is all virtue in the denial of self. Jesus invites men to deny SELF. One may easily deny some things to self which cost little, and yet refuse to deny self which costs much, and he may develop a subtle self-righteousness while doing it. He may, like the Pharisee seek to make the inside clean by making the outside clean, and thus ignore the Master's method, first make the inside clean that the outside may be clean also. First deny SELF and then the things which properly should be denied to self will follow.

To use a homely illustration: one may substitute

oleomargarine for butter because of inability to pay the difference in price, he needs sympathy; another is abundantly able to pay the difference in price, but is too stingy to pay it, but let him not, as he often does, think that this is what the Scriptures mean by the denial of self, it is only the denial of butter, with a motive that will not bear scrutiny; to have more money to add to the miserly hoard, not to aid the needy with the difference saved, which would be commendable. Of Jesus it is prophetically said—"Butter and honey shall he eat," yet His life was a perfect expression of the denial of self.

To sit up at night when traveling, in order to save the Lord's money, as an expression of self-denial, may be only the expression of the love of money and its hoarding, which exceeds the care of the Lord's body—the temple of the Holy Ghost, "which temple ye are."

"But", said a perplexed soul to the writer, "I cannot see the distinction you make between the denial of self and the denial of something or things to myself—are they not both the same? I denied myself a valuable premium for the sake of a poor man who burned out. It was very dear to me and I had to struggle to part with it—did I not deny self?" In fidelity to truth we must write that it was not the denial of self which Jesus demands of all who would follow Him. That was only the denial of the premium to self and left self untouched—in fact it may have been an expression of self-preference if, in the giving there was a subtle motive underlying it—to be seen of men in its denial, to give because you were expected to and strong public sentiment demanded it and you feared to be termed close, or a slacker. But had self been truly denied in the sense

which Jesus meant, there would not have been the struggle to give to him in need, but joy in the sacrifice.

Again, that party toward whom you say it is impossible to feel right you will love with a Christ-like compassion, when you have learned the secret of denying self.

Hence we see that one may deny to himself ever so many things and yet leave self untouched—yea, he will thereby often deepen the hold on self by his false conception of true self-denial.

There is a commendable frugality, an economy of the fragment that nothing be lost, which is pleasing to God, but this is far removed from the miserly stinginess and from attempted salvation by works of so-called self denial, it is rather the healthy sign and fruit of salvation thru grace.

Bigotry

CHAPTER VI

WESLEY'S LETTER NIGHT.—A CURE FOR NARROWNESS OF SPIRIT

The following quotation is from Wesley: "The thing which I was greatly afraid of all this time, and which I resolved to use every possible method of preventing, was a narrowness of spirit (for we may have an amazing degree of it ourselves while ostensibly laboring to correct it in others) a party zeal (no zeal but for our party) a being straightened in our own bowels; that miserable bigotry which makes many so unready to believe that there is any work of God but among ourselves. I thought it might be a help against this, frequently to read to all who were willing to hear, the accounts I received from time to time of the work which God is carrying on in the earth, both in our own and other countries, NOT AMONG US ALONE, but among those of various opinions and denominations. For this I allotted one evening in every month, and I find no cause to repent of my labor. It is generally a time of strong consolation to those who love God and all mankind for His sake; as well as of breaking down the partition walls which either the craft of the devil or the folly of men have built up; and of encouraging every child of God to say (when shall it once be?) "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."

BIGOTRY MIGHT WELL BE PRONOUNCED

Big-I-try: it is an expression of the deepest self life. It is the refusal of fellowship or affection to any save those who come altogether to its way of thinking. Wesley defined the difference between his work and that of the Dissenters from the Established Church of England, to be in that while the Dissenters or Non-Conformists proceeded to build their work on a basis of how fallen the Established Church and ministry were, Wesley and his helpers proceeded to show "how fallen all we ourselves were from the righteousness and power of God."

If the multitudinous sects of our day, founded often because of disgruntled feelings at the conditions of the present day churches, would heed the injunction of Paul to self-judgment, we would soon be in the throes of a mighty revival. Some one has said—"Those at home are without saving faith; those abroad without saving knowledge; with one it is light unused, with the other it is darkness unbroken." We say we possess light, we say we see, therefore our sin remains. Those who crucified Christ knew not what they did—we know exactly what we do. There are blights on the history of Rome, but sad ones too on Protestantism which refuses communion or fellowship or baptism to all save those who come bowing submissively to its various tribunals, as did King John to the Pope.

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We have a communication from one pastor who told some of his disgruntled flock that if they could get more good in another place of worship and do more good there, he would be sincerely glad to give them their church letter. Let us say, parenthetically, of the trans-

planted tree and of transplanted souls, that only by the most careful, painstaking cultivation can they survive at all the shock of the transfer.

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Christ gave His warning about hell's undying worm in connection with His withering rebuke of bigotry—Mark 9:38-50. A partisan zealot said of his church that Jesus was a member of it and that the Apostle Paul was the ringleader and the founder of it, and that it was the only genuine church extant and had the best thing going. So far may bigotry go beyond the truth.

SECTARIAN REVIVALS NOT PURELY CHRISTIAN

Jude exhorts that we should "earnestly contend for the faith once for all delivered to the saints." It was not once for all delivered to the self-appointed bosses of the saints! And the exhortation is not to contend for the shibboleth, or the formula, or mould, or peculiar tenets of the party, BUT FOR THE FAITH! It is frequently said that OUR church has had ITS meeting—We have had OUR REVIVAL! And there is just where the trouble lies—it is too often OUR MEETING, our kind, rather than the Master's kind. As one keen modern seer puts it—"Our revivals are not Christian; they are sectarian revivals, grounding the people in the peculiarities of the sect" rather than enthroning within them the LORD JESUS. We stamp them with sectarian peculiarities, brand them with our brand, so that they are safely known as OUR PEOPLE, and together we rejoice and boast over it. They are glad to get with US

and we are glad to have THEM—all of which is narrow, selfish and un-Christian.

Then comes the work of conserving: we must guard OUR people, we must keep OUR people together, we must see that they go to OUR meeting; they must attend OUR CAMP, and patronize OUR PUBLISHING HOUSE, buy and sell OUR BOOKS (which will contain nothing to break the spell of deception anymore than did the Papal censored literature); they must subscribe for and push OUR paper so that they will fail not of a constant culture in the spirit of OUR CHURCH, all of which may lead the soul into as great bondage as ever a Romanist was led into by the Hierarchy.

This does not, however, apply to the soul that is entirely free, his work is simpler, he must only exalt Jesus and then all worthy things in all worthy movements are quickened. If we love only our own, what do we more than others? Then our converts are not Christian but sectarian. Christian converts follow Christ. Our consecration then is not Christian for it does not abandon all. Our sanctification is often emotional rather than Christian, judging from its fruits, manipulated by Satan working as an angel of light. Then our activities are not Christian but selfish, seeking our own and not the things of Christ. Our prayers are not Christian but seek to increase US with no interest in others outside OUR FOLD, whereas the Christian prays earnestly for all saints everywhere. Then our fellowship is un-Christian as it is limited to OUR own but the Christian has fellowship and companionship with all those having fellowship with the Father and with His Son Jesus Christ. If we have a sectarian spirit then

we are not Christian in fairness and impartiality for the Master experienced joy at faith and character outside the circle of his disciples and Paul commended the grace of God to all who loved him in sincerity. Paul was the apostle to the uncircumcision but he referred to two co-laborers who were of the other party, and wrote that they were a comfort to him. The modern pattern would be for divergent parties like the Nazarenes and the Methodists, in the unity of the Spirit, to work so harmoniously together as to derive comfort from each other's fellowship.

But, says one, would you have us all called by the same name and worship in the same place? No, not necessarily, but we are all called to have the same Spirit. The great need of the hour is for revivals which will make men Christian rather than sectarian, revivals of loyalty to Christ rather than to party; that shall save us from being ISTS and make us like Christ; That shall save us from being mere members of a sect and in the true sense make us living members of the Body of Christ. Great enthusiasm over the great meeting we had will not answer for the lack of transformation from selfishness to benevolence and from narrowness to the Spirit of Jesus; and from small to great-souledness; from Pharisaism to Christ. **Christian revivals will make us permanently different!**

We may believe, theoretically, ever so many things about the Bible, God and Christ, and experiences, and evidences and healing, but without righteousness in all departments of life, we fail as Christians. The Mohammedan follows Mohammed, the Mormon follows Mormonism; Buddhists, Budda, Confucianists follow Con-

fucianism; Science (falsely so-called) follows Mrs. Eddy, and the theorist follows his theory; the emotionalist follows his emotions; and the sectarian his sect; the Churchman his church; and the enthusiast his enthusiasms, the healer his healing; but THE CHRISTIAN FOLLOWS CHRIST.

The great need is not to join some church or religious organization which claims to be founded on the teachings of the Bible, and live up to its so-called principles as a substitute for that faith in His Son's atoning sacrifice, which God requires, but to follow Him whithersoever He leads, into whatsoever church.

A man wrote the writer that he had established a new infallible church and that it was our duty, under penalty of eternal damnation if we refused, to leave all others and to join his. Laugh not at this fanatic, as he has many familiars. A holiness church evangelist said that the holiness people of a certain city would all go to hell unless they joined his church. Shades of the Vatican! The Roman monster has arisen again under subtler claims of superior sanctity. The same humbuggery with a changed label!! All the free soul in Christ Jesus has to do is to stand fast in the glorious untrammeled liberty wherein Christ has made f r e e, a n d denounce these would-be popes and lords over God's heritage. When they cry—Lo here! or Lo there! believe them not. Lo, Christ! is sufficient.

The early church was an association of unworldly and other-worldly, spiritually-minded people, with a common life in their Lord. They were exhorted to cleave to the Lord on whom they believed, this was their strong bond of union. Christ is the Chief Shepherd of

the sheep; He is the Head of the Church; He is the Bishop of the soul; to whom they are solely responsible. His sheep know His voice and follow HIM.

Men would limit God, often, to certain places of operation; to cut and dried methods of interpretation; to stock expressions, but He holds them in derision. He will not stay in the corrall; He will not be cornered, syndicated or monopolized. He bursts every straight-jacket in which men seek to encase Him. He is always doing the unusual and the unexpected.

"AUT CAESAR AUT NULLUS"—HE WOULD BE SUPREME OR HE WOULD BE NOTHING!

There is some evidence that John Wesley would be "aut Caesar aut nullus"—he would be supreme or he would be nothing. He said to John Fletcher: "It is not good that the supreme power be lodged in many hands. Let there be one chief Governor." Very commendable and scriptural when Jesus is that One. With keenest appreciation of the great good this man did, and with a sense of obligation to him under God, yet our cry is not —"Back to Wesley", but—"On with Christ!"

You say, Well, but Wesley gave men liberty to preach the Gospel. We ask—Who was John Wesley that he should assume the perogative to give men this liberty? Christ alone says to whom He will—"I have ordained you that ye should go and bring forth fruit." This is the only true ordination; without it, men lay hands on us in vain.

Wesley tried to bind his forms on succeeding generations and to him is traced the germ of the unity rule

in the Bishops' Cabinet where all are supposed to make unanimous, that with which some do not agree, and which good Bishop Warren, now gone to heaven, refused to sanction when the matter of the elimination of the paragraph on worldly amusements came up. We are sure this caused him no regrets when he saw the Lord.

No age has a right to saddle on coming generations, their pretended infallible theological deductions.

FALSE GLORYING

Let not the wise man glory in his wisdom nor the mighty man in his might, nor the rich man in his riches, wrote the prophet of the Old Testament and the apostle of the New exhorts, after presenting Christ as the source of all the soul's need: "He that glorieth, according as it is written, let him glory **in the Lord.**" However, what do we behold on every hand?—Men glorying in man; in his achievements; in commercialism, big business, architecture, great cities, projects, railways, subways, tunnels, art, music, modern hotels, world celebrities, theatres, singers, fine cars, houses, bric-a-brac, cut-glass, expensive jewelry and clothing, Haviland china, costly Persian rugs, fine damask, country estates, summer cottages and winter palaces.

Men glory in reform movements which do not reform; in prohibition which does not prohibit; in politics, education and culture, and in all of God's good things, but apart from God.

They glory in fine churches, organizations, elaborate ritual, pageantry, religious parades, dogmas, doctrines, polity, government, war, national cities, statis-

tics and numerical strength, denominational names, institutions, enterprises, conferences, camp-meetings, periodicals, blessings, experiences, works of grace, bodily healing, Spiritism, Eddyism, New Thought, heavenly choirs, evidences, signs, preternaturalism, the gifts of the Spirit, holiness, sanctification, leaders, church names—many of the enumerations commendable, except when they exclude God Himself; then He who will have no other Gods before Him, must wither all which usurps His place; or, as the Prophet Isaiah puts it, "He will stain the pride of all glory."

The Master's Withering Condemnation of Proselytism

CHAPTER VII

WE ARE RELIGIOUS SINN FEIN-ERS (GAELIC FOR "OURSELVES")

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"For I have no man like-minded, who will naturally care for your state. For all seek their own, **not the things which are Jesus Christ's.**" —Phil. 2:20-21.

"I have no one like him (Timotheus) for genuine interest in your welfare. Everybody is **selfish,** instead of caring for Jesus Christ."—Moffatt's Translation.

* * * *

CHRIST HIMSELF THE LIGHT

Like the dragon in Revelation, the proselyter stands near when the child is born into the kingdom of heaven, ready to catch it away to his sectarian lair. A concrete example. A brother received the sanctification of the Spirit. The sheep stealer stood by and said—"Now, brother, you are going to walk in the light, are you not?" The pertinent reply was, "If you mean by 'walking in the light', the light of your little church, No. If you mean walking in Christ's light, Yes!"

Christ, Himself, is the Light of the world! Our little systems are not the light of the world. They are often, with their spiritual blindness and narrowness, the darkness of the world, shutting up the way to the kingdom of heaven, not entering themselves and hindering those who would. If we follow Him we shall have the Light of Life; there is no darkness in Him. If we follow them, we may find the great darkness of supposed light.

Let all men, movements, churches and preachers, teachers and evangelists and leaders be tested by the One who lightens every man that comes into the world! It is not that He lightens every man that cometh into our little denominational world, as some proselyters vainly argue.

Not long ago, on entering the parsonage of a narrow sectarianist, we were struck with the inappropriateness in the light of his views, in having this motto on the door—"**Salvation is of the Lord.**" We cannot limit salvation, then, to our little systems or sect.

Emerson said, "Our goodness must have some edge to it, else it is none." Let us examine the pretensions of men to goodness, and their claims to the right to levy tribute on us. Let us try their claims to leadership over us. "If they speak not according to My Word, it is because there is no light in them." Let us insist upon some tangible return for our sacred tribute. Ah, too long we have claimed to see light in the light of men and their systems and theologies! Our light has been second-handed, sometimes seen thru the smoked glasses of the ages. Job said. "I have **heard** of thee thru the hearing of the ear." Oh, let us break for liberty and

go to the Fountain of Light and Life direct! Paul's right to leadership rested on his direct call from God, giving power and spiritual helpfulness, not an assumed ecclesiastical dominion. "Not that we would have dominion over your faith", he wrote, "but be helpers of your joy." "For by faith (not by Paul) ye stand." He who said that he was "less than the least of all saints", had no desire to lord it over God's heritage.

There is little more ultimate hope in a new organization than in the old Protestant one, for there is no error into which the old has fallen that the new may not fall. The great need of the soul is not an organization or movement, but the vision of Jesus the Son who abides forever.

Said the proselyter, "Why don't you come over with us, where you can keep thawed out?" Thus diverting the soul from faith in a Person to a system. But keeping thawed out is not contingent on a location, but only on having the heavenly fire within. Jesus, Moses and the prophets were flames of fire wherever they went.

To a bright girl, sanctified and shining amid the spiritual declension of a socialized church, the zealot said: "To go on with God and work and worship acceptably to Him, you must cross over the river to us." But God says not so—to have victory she need only go on with the Lord Jesus Christ. He saves wherever men call upon Him. He will be confined nowhere. "But," says one, "we have been coming to this place for twenty years—it is a sacred spot to us." So say the Mohammedans and Catholics of their places of holy pilgrimage. Worship God, not the place. "In this temple is One greater than the temple."

MODERN PHARISAISM

One of the many cases of modern Pharisaism was that of a prominent professor of the higher life for twenty years, active in Camp-Meeting and revival work, prominent at the altar services, a loud shouter, who made the startling discovery, under penetrating truth, that if she had died she would have gone to hell. She had been raspy, harsh, critical, faultfinding, sour, censorious, abusive and denunciatory of others; her heart was full of unbelief; she confessed jealousy because another woman, a stranger to her, had the more striking personality. She deliberately resisted the Word of God which searched out her heart's condition, and rather than admit her true state, said within herself that the preacher was inspired of the devil to preach the truth which made her feel so uncomfortable. She finally humbled herself, God took away her heart of stone, refined away the harshness, melted her heart and eyes to tears, gave her a meek and quiet spirit, a full heart and a shining face and unctious testimony. Thus one may have the form of godliness, hold the theory as correctly as the straightest and most strict Pharisee, and yet be utterly destitute of that spirit of Christ without which we are none of His.

PROSELYTISM A CHARACTERISTIC OF PHARISAISM

Paul wrote that he had no man save Timothy like minded who would naturally care for the state of certain disciples, "for all men seek their own and not the things of Christ." He wrote of others who would creep in after his departure to take away disciples **after themselves;**

and yet of others, who would compel certain ones to be circumcised that they might glory in their flesh; and finally of those self-seekers who were looking for things made **ready to hand**, the fruit of other men's labors, to avoid which selfishness, the apostle labored in virgin territory where Christ had not been preached.

How much zeal there is today to build up ourselves though we must tear down others to do it. Would it not be as honest to tear down another man's house to build our own as to tear down another's church in order to build our own? How often the confidence of good people has been violated when loaning a church to some religious adventurer under promise of fair play, only to be repaid for the courtesy by having the best sheep stolen from the flock, branded, fleeced and imprisoned in the new corrall and given no more freedom to leave than a priest-bound slave to the Roman system.

The proselyting spirit is an obsession organizing itself into a self-constituted Lookout Committee, ever alert for the poor, little unsophisticated stray sheep, browsing around in search of variety in pasture, little realizing that the owners of the pastures or corrals which have often very pretentious names, will no more feed them without wanting to own them, than the selfish farmer would pasture his neighbor's stock without charge.

It would not be so sad if the stealing, fleecing and coralling of the Lord's sheep were followed by building them up in the holy faith instead of training in the peculiarities of the new system; or if those who are most sly and efficient in sheep-stealing were also most efficient in feeding them. They seem little to suspect that their

shibboleths, cliches (stereotyped expressions), issues, peculiar tenets, sectarian traditions, are often, at best, only husks; that Christ only is the Bread of Life. Let us ever remember, may we say here, that when tempted to speak of "Our people", that the word of God designates them as **"The flock of God."**

There is a silent understanding often, among proselyters, and they make the intended vctim feel it, that unless the sheep leave everything and come over altogether with them, that he is not going all the way with God, which is utterly without Scriptural foundation.

Why steal the fruit of other men's labor's? Why not seek to excel in the **edification of the Church** rather than the **ownership** of the sheep? Why deceive the people into believing that a mere change of church relation is equivalent to a change of heart?

A man, under proselyting pressure, left one church to join another. He was wealthy and very stingy. During the transfer ceremony he said: "Why I feel different already." But was he really different? Not he! His deceived heart had led him astray. He had only changed the sphere of his bondage. He was not broken. He was cursed with the same miser heart in the new church. It is as great a crime to receive stolen goods as to steal them. The facts are that in this same church, composed of theoretical holiness professors (all prosperous farmers) they did not give as much money, all told, including the gifts of their new acquisition, as one well saved, truly sanctified man would do each year with a nominal income!

The Lord's command is: **"Feed my sheep!"** The true pastor will not encourage disgruntled folk in flitting

from church to church. He will however, encourage them to repentance. Well he knows that the new sphere is powerless to break the bondage of sin.

A man came to the writer and asked if he did not think he ought to change his church relations. Observing the amber juice decorating the corners of his mouth and flowing down to the base of the chin, we replied that our candid opinion was that what he needed most was a change of heart!

The sin of proselytism everywhere prevalent in greater or less degree is doubtless one reason why God cannot bless many of the churches with a mighty pentecostal outpouring. The unfair way in which they are built up in membership, grieves the Holy Spirit.

Is there not some way to repent of our sinful divisions, and love one another, thereby removing one large stumbling block to a world of scoffers? Can we not see that the interest of the cause of Christ at large, far transcends the success of any one local church branch? If proselyters were as jealous to win men to Christ as they are to win them to their systems, how commendable would be their zeal. But having no Christ to offer man, they offer in His place, a transfer.

A Conference needs to be called for the disarmament of the sinful sectarian spirit. It is indeed strange that if our church names are so important, that Christ did not mention any of them. One poor zealot tried to prove that his church was mentioned in the Bible—"Amethyst"—a Methist.

Although the unifying of church organizations is impracticable, undesirable, a worthless camouflage could it be realized, there needs to be repentance because of

mudslinging, biting and devouring one another. There needs to be the brotherly spirit, the helping hand, and the sympathetic heart for all God's children who have entered other folds. Many of the modern sects (holiness and otherwise) have no more dealings one with the other than did the Jews of Christ's time with the Samaritans—ambition for leadership, desire for preeminence, fear of losing the stolen sheep, and jealousy, keeps them apart.*

It is true that if sufficient pressure as to the greatness of reputation of some of the leaders and workers be brought to bear upon the situation, they can get together for a three-to-four-days' high pressure Convention and show a seeming unity, but only to drift into the old antagonisms when the camouflage unity spell is over.

When the Spirit moves a Community, calling to self-effacement and unity of all God's children in **Christ,** carnality stirs in a multitude of activities and a seventeen days' Prayer Meeting is put on to keep the stolen sheep from straying from the fold.

We may tell hungry sheep ever so often that they are the only really worth while sheep in the world, but they will soon die if we do not feed them. Coddling saints and throwing bouquets at them is not a substitute for building them up in the faith and rooting and grounding them in the Truth. We grievously mislead the people when we appeal to them on the ground of party spirit; and when we tell them that they are the Lord's only worth-while people, or that their church is the best church going.

Said a sister to us, "From the teaching of our elders

*It is frequently easier to get the so-termed nominal churches together for a union revival effort than to get the independent churches lined up for a united campaign.

and bishops and preachers, and from the whole tenor of our periodicals, the idea has been ingrained in me that none are right but us; and yet, when God searched out her heart, she publicly confessed that she did not feel right toward a single member of her crowd. It is the old error of the substitution of a doctrine for the vision of Christ. Yet we cannot blame the poor sheep for the ambitious leaders of this people have caused them to err. Instead of building them up in Christ, they have been built up in sectarian peculiarities.

Many times we have had overtures made to us and offers of work if we would join the church where we were holding meetings, with the sincerely pious bait: "I covet your life for **Our Church!**" How much nobler to covet a life for the Lord and the larger service of ministering to those other sheep not of this fold.

After a thorough doctrinal examination while traveling to Chicago, a zealous proselyter informed us that we were so much like his people in our views that we belonged to them and did not know it—it only remained to go thru the process of transfer and we would be welcomed with wide open arms by the brethren; the doors would fly open among them for service, etc., etc. The Lord said: "Behold! I set before you an open door, and no man can shut it." How much more blessed to be one of **His,** than "one of them."

So, everywhere we turn we must guard against the snare of the proselyters who would entrap us in their sectarian bondage and rob of the freedom which we have in Christ Jesus to love and serve all alike. By this we would not intimate that there is not proper appreciation of sane denominationalism.

Veiled Indulgences—The Modern Sale of

CHAPTER VIII

THE MODERN SALE OF INDULGENCES

No man, pope, cardinal, bishop, priest, preacher evangelist or College President, Protestant, Roman, Lutheran, Reformed, Holiness, Alliance or Pentecostal, has the right to sell, give or encourage indulgences, ancient or modern; secret or veiled. Indulgences are of two kinds—open or ancient and veiled or modern. An open or ancient indulgence was such as Tetzel cried for sale in public in Germany, in Luther's time, by which, upon payment of various sums of money for the construction of St. Peters at Rome, the purchaser was given the permission of the church to sin without the imposition of ecclesiastical penalty.

A veiled, modern, conceded or secret indulgence is that silent mutual understanding between an ambitious modern churchman and a captain of industry or big business, by which, upon payment of tribute money, he is enrolled for life service without its scriptural preparation; or by which, upon his endowment of some institution, he is conceded to be a Christian apart from regeneration and his name is blazoned abroad as a fine type of Christian philanthropist or benefactor, or a copper nameplate, with the donor's name thereon, is placed conspicuously on the walls of the institution endowed, though he may have violated the ethics of Jesus in the procurement of the means of his philanthropy.

To the would-be-modern purchaser of indulgence

to sin by the payment of tribute money to Protestant systems, the man of God should give an ancient answer: "Thy money perish with thee, because thou hast thought to buy the gift of God with money." The preacher who, knowingly, receives money from an unrepentant man, in the Name of Christ, is as guilty of the principle of the sale of indulgences as was Tetzel. Modern tribute money rattling in the coffers of Protestant Churches produces no more right to the indulgence of sin than did the coin rattling in Tetzel's box; it is as much the giving of indulgence, or condoning sin without protest when accepting tribute from the sinner, as it is when sending the hawkers of indulgences abroad openly selling them.

The modern man who contributes money for philanthropy is as surely lost if he be not born again of the Spirit, as the man of the dark ages who sought salvation by purchasing indulgences. Benevolence, apart from faith in God, was the testimony of Christ against the world's religious works which aroused their hatred.

There are great societies gathering millions of the people's money, including much from church people, which are atheistic; the name of Christ is forbidden in their chapters. The evil is not in the work which they do but in the exclusion of Christ: all the philanthropic work of the world without reference to Christ, is evil. He said, "The world hateth me because I testify that the works thereof are evil."

Satan is religious but not spiritual; his most effective work of deception is done in religious realms, lulling men to a false sense of security because, forsooth, they are charitable. Salvation by works in the olden

time was no more futile than the attempt at salvation by the newly manufactured modern works.

A prominent writer regards the most destructive heresy of our time (Destructive Criticism, Evolution and New Theology notwithstanding) the emphasis in a thousand subtle forms of the doctrine of salvation by human effort apart from faith in Christ.

He who makes small gifts to the poor to be seen of God is more highly favored of Him than he who makes large contributions to popular charities to be seen of men. The Lord has no use for modern gifts of money from sinners. He cares not for the gift without the giver. That only is acceptable to Him which represents love, devotion and sacrifice. "Thy money perish with thee" is His Word to the unspiritual. The least valued gift which a man can give to God is money. We recall those who first "gave themselves to the Lord"—when men really do this, they never withhold their means for the love of money, which is the root of all evil, is then purged from their hearts.

To get money for His so-called work, by hook or crook, or by the appeal to pride, or party spirit, public sentiment or opinion, can never be acceptable to Him. "The magnitude of the donation does not hide the sin of the large balance withheld from God," who estimates the gift by what it represents of true sacrifice. The poor widow's mite was more acceptable than the liberal checks of the wealthy, for she had nothing over and the bulk of their hoardings remained intact.

Contributions to Y. M. C. A.'s, Y. W. C. A.'s, or for the construction of similar projects of the community, do not regenerate the contributors. The C'S could be

dropped from these organizations without any loss to the cause of Christ (often, rather to its advancement) since swearing, dancing, smoking, pool and billiard playing are great stumbling blocks to the cause of Christ.

To build Christless Protestant Institutions with the means obtained by un-Christlike business methods, or with the motive of mere Community betterment, or to imitate other cities, or to increase business or to gain a reputation for giving, is to justify the wicked for reward and to start anew the doctrine of veiled indulgences.

The world's giving, benevolence or philanthropy, is popular and selfish, as a rule, not given unless there is promise of good return of the equivalent with interest, it may be in business, or reputation or to save the withering epithet, "Slacker," or to be in line with what others are doing. The world's giving depends on public sentiment, the greater publicity it is given, the greater the inflow of gifts to the treasury; the volume is greater too if the subject can be given international publicity. The world will love its own, especially in time of calamity. Its benevolence flows at special seasons; it is a temporary frenzy at Christmas time. If there is some great catastrophe, an epidemic, cyclone, tidal wave, volcanic eruption, or a great world war, the giving assumes gigantic proportions, and for all the material relief on these occasions, we are grateful.

The benevolence of the true child of God, however, is not seasonal nor catastrophic; it needs not a special external stimulus to bring it forth; it is perennial, always flowing, needing no other inspiration than the Spirit's indwelling, which sheds abroad the love of God in the heart. The child of God will give constantly according

to his capacity; in fact his generosity is so great and it flows out so constantly that when special seasons come, it is often low from the continuous drain. If there are no apparent channels thru which to give, he seeks them.

"LOVERS OF PLEASURE
MORE THAN LOVERS OF GOD."—(II Tim. 3:4)

The United States Commissioner of Education estimates that during the year 1920 while the world starved, we expended for joy-riding automobiles, luxurious living, tobacco, jewelry and other luxuries

$22,700,000,000.00

During the same time we gave to Missions to promote Christ's Kingdom abroad

$37,886,040.00

Or comparatively we expended

$600.00

in luxuries for ourselves and

$1.00

to Evangelize the world abroad.

—Taken from Family Altar League,
Marquette Bldg., Chicago.

Even of the $37,000,000 expending for Missions, much was spent in promulgating, not evangelical, but apostate doctrines. As the "Wonderful Word" puts it —"When believers cease being unbelievers, **God will work!!!!**"

The only solution is such an outpouring of the Holy Ghost, as will sweep the fires of revival all over the world!

National Sins

CHAPTER IX

The shameless immodesty of the day calls for reformation. The half-dressed modern woman should be arrested and prosecuted for menacing the morals of the times. Go back ten years ago! Had women dressed or undressed then as now, they would have been shunned as denizens of the tenderloin who were segregated in a certain morally leprous district no Christian would walk through unless on the mission of calling sinners to repentance. Modesty and many modern women have parted company. Let us pray for a speedy reconciliation. The first order God gave to the fallen pair in Eden was for the covering of their nude bodies that the shame of their nakedness should not appear; and the first evidence of their fallen condition was couched in the question He asked: "Who told thee that thou wast naked?"

Depravity, nakedness, immodesty and possession by unclean, shameless, foul demons, go hand in hand and cheek by jowl. The demon-possessed man of Gedara wore no clothes. How easily is the affinity traced between his condition and that of the shameless modern woman! Frequently, when Christ delivered from demon possession, He called attention to their relation to impurity: "Come out, thou foul spirit!" or "thou unclean spirit." There is further light on the relation to demon possession of the modern nudity craze in the fact told us by the misisonaries from Africa that as soon as the poor nude heathen find Christ, their first instinct is to cover

their bodies.* A well known Christian leader, recently returned from a world tour of mission stations said that even in her nudity, the heathen woman is more modest in her demeanor in many cases than some of our civilized women, passing by with downcast eyes and quiet, dignified mien.

To the immodest attire of the guilty women of the time is chargeable much of the evil thinking and acting and speaking by the groups of men on the street corners and the general immorality of the day: man naturally weak, and only strong when in Christ, is greeted at every turn by the suggestive; young boys in their teens stand gazing at the nude representations of women on the magazine-covers, calendars, paintings or statuary, making vulgar remarks; groups of men stand on the street-corners and watch and laugh as the nude show passes by. When a specially shocking type passes, people can be seen standing in the center of the block gazing after the indecent specimens. Jack, the Peepers need no longer skulk around in the dark, they can remain in the open. Who will say that the man suddenly appearing in a Nebraska city with buggy whip which he laid lustily on the women's semi-bare limbs, was not the scourge of God?

We once found a young man on the train weeping. He had been a Christian but had fallen thru his besetting weakness, and convulsively he sobbed: "I do want to be right, but the women so expose themselves in their immodest attire that I cannot help seeing them as I walk

*For a further study of the subject of Demon Possession see the Author's book on "Our Invisible Foes."

the streets and I go to the bad women for the appeasement of the lust they arouse."

Infanticide (child murder) is a common practice in America, statistics showing over a million abortions annually in the United States, not to mention many precincts from which we have no reports and the many potential cases where preventatives are used to forestall the necessity of abortion, and the amazing part of it is that we are so losing the sense of sin and wrong that such cold-blooded murder is thought innocent and justifiable. Unlike the practice of infanticide in certain Pacific Islands before the advent of Christianity, where they waited for the birth of the child before they murdered it, in enlightened America we kill the child before it is born and sometimes kill the mother too in the abortion, or else incapacitate her for future motherhood; and sometimes worse, the attempted murder fails and the child is born a sub-normal or a criminal, with an uncontrollable mania for cruelty or murder, which often sends him to the electric chair. If self-incrimination were necessary in the world, there would be such a jam at the doors of our penal institutions that no one could get in.

Many of the modern society women can swear like troopers, play cards like seasoned gamblers, drink booze like the most confirmed tippler, smoke cigarettes and dress (or undress) like a denizen of the tenderloin, murder their children by abortion, and sad to state, belong to a church at the same time and have a reputation for respectability and get away with it.

Some of us are praising God that He gave us mothers of the old type, reverent, God-fearing, modest, and that they gave us birth before the advent of the

wild, half-dressed, bare-legged "Flapper" type, who dresses to appeal to the base in man.

A recent account of a burial ground for dogs, where society women repair to weep and pray (?) over their departed canine, is almost too sickening to record.

A TAME CROP IS NEVER REAPED FROM THE SOWING OF WILD OATS

Five hundred and ten percent increase in dope fiends in New York, general crime conditions worse everywhere, the substitution of the divorce ring, (decorated with Cupid's broken bow, with space for the addition of a jewel for each new husband acquired) for the wedding ring, are sad signs of a world which some tell us has been purified by war's blood! In Omaha, Nebraska, one out of every two marriages ends in divorce! The record!

Marriage (unadulterated by affinities, infidelities and divorce and re-marriage at caprice) is everywhere sanctioned in the Word of God—"Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers **God will judge.**" Though the mills of God seem to grind slowly, yet with terrible exactness will they grind well! Sin will still surely be found out! The soul that sins shall die! "Every man that doeth wrong shall receive for the wrong he doeth."

It is no more lawful for modern Herods to have their brother's wife than for the Herod of John the Baptist's time. The law of the land will condone things for which the violated law of God will doom forever.

"Heaven and earth shall pass away, but **My Word shall not pass away.**" Hear this Word:—

"And the Pharisees came to Him and asked Him—Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept...** But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. **What therefore God hath joined together let not man put asunder."**—Mark 10:2-9.

The national government is posting warnings against the sin of abortion or infanticide and the prevention of conception by transmission of word or device thru the United States mails. The penalty is $5000.00 fine or five years' imprisonment or both, a light enough penalty for potential and actual murder. Well they might take such action as at the present rate among Americans of abortion and the prevention of conception in a few decades the Americans will be more nearly extinct than the Indians. Let the Government find some way of punishing those mother-in-laws, mothers and old women who maliciously teach young women how to prevent conception instead of to love their husbands and **bear children** as Paul enjoined and thereby stop the Adversary from just blasphemy. It is alarming how prevalent this sin is in the world Church and higher life (?) movements.

OUR COUNTRY

"Blessed is that nation whose God is the Lord"; not whose god is itself or money. The curse of Jehovah is on the nation that makes gold its god; which makes gold more precious than man.

That we think more of gold than God is evident; it is our standard of value. We shoot men like dogs for touching it—arm men to the teeth to guard it. The happy day is coming when, as God has said, a man will be more precious than gold. It is useless to say on our coin—"In God we trust" and then oppress His poor. His word pronounces the most terrible judgments on those who oppress the poor.

The recent and present unemployment is a crime which calls to high heaven for vengeance on those bankers and financiers who cause it by holding the means of employment and exchange from circulation at a time when there is more money in hiding than ever in the history of the country—gorged swollen fortunes from war profits!

Money is scarce unless, in some centers, you are willing to pay the usurer 3½ percent per month, to whom the poor, depleted financiers refer you to, and who get a rake-off, it is said, for the reference. When a little corner banking establishment makes $500,000 a year, or takes it, it is evident that all the hold-up artists are not yet apprehended. When our financial wizards cry —"Hard Times!" in one breath and in the next are eager to bind several billions on the people for the bonus—which bonus we have no word against, but rather the inconsistency of crying "Hard Times!" and then bind-

ing five billions on the already bled-to-the-white taxpayers, we ask—Where will the arbitrary taxing end? We used to hear—"No taxation without representation!" Where does the representation come in in quadrupling taxes without consulting the individual who is supposed to pay the taxes out of an income that has been that many times diminished?

While prosecuting the left-over slackers from the war, let us not forget the guilty owners of the slacker dollars who are potential murderers. Hear John, the Beloved's testimony: "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, **how dwelleth the love of God in him?**" It was in this connection that he wrote: "Ye know that no murderer hath eternal life abiding in Him." These guilty men are frequently in the church. God pity the minister under whose preaching they are never troubled! They will not be warned by the signs of the times nor by the warnings, threatenings, and prophecies of the Word of God, to desist from their greed and avarice; perhaps not until the wrath of God breaks upon them will they realize their awful sin, and cry aloud for the rocks and mountains to fall upon them and hide them from the wrath of the Lamb. There is nothing more certain than that they shall reap as they have sown.

Personally, we have no complaint, but are only seeking to record what, from prophecy, seems to be the handwriting on the wall of impending doom. Hear James: "Come now, you rich men, weep and shriek over your impending miseries! You have been storing up treasure in the very last days; your wealth lies rotting and

your clothes are moth-eaten; your gold and silver lie rusted over, and their rust will be evidence against you. it will devour your flesh like fire. See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have revelled on earth and plunged into dissipation; you have fattened yourselves as for the Day of slaughter; you have condemned, you have murdered the righteous-unresisting." (Moffatt).

Dr. Haldeman says that according to this prophecy of James "the rich will become the prey of the mob and accumulated wealth in the hands of the few will be seized and scattered like grains of sand."

The merry game of taking money by unjust combines will continue until the cry of the oppressed enters into the ears of Jehovah and He arises to "shake terribly the earth!"

For many years, the motto of the country's leading paper has been: "Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong!" This is a sort of national sectarianism which places country before God. That is equivalent to the cry of "The Fatherland! The Fatherland!"

Dr. Wayland, a writer of books on Moral Philosophy which were used in the Boston High Schools a hundred years ago, and which read like devotional books, said of war—"After all our boasted cizilization, we are little advanced from the cave man who stood over his possessions with a club and murdered anyone who dared touch them." The only difference is that we have more

efficient ways of killing—on a wholesale scale in war—which John Wesley said was "the sum total of all villanies."

After destructive war, in its horrible murder-mill, has finished many of the flower of our youth, sensible men get together and seek to adjust matters by reason, which, had not passion been appealed to instead of reason, might have been adjusted, (if God had been taken into account and trusted) before the terrible slaughter of our splendid youth.

However, it is well always to keep in mind that world betterment is not the Christian's mission, but rather, a gathering out of a people for His Name. "Whoso sheddeth man's blood, by man shall his blood be shed" has not been revoked so far as the world is concerned. Capital punishment is scriptural (Old Testament) for the taking of life. The Word of God says to the Christian, "There shall be wars and rumors of wars —see that ye be not troubled." No "Peace Conference" will put an end to war for "When they shall say peace and safety, sudden destruction shall come upon them." The Christian has a different hope—he is looking for the soon coming of the "Prince of Peace" to abolish war and to bring in the reign of peace.

THE CRIME OF PROFITEERING

Crime? Yes, several crimes are covered in the one term. The Profiteer is a **thief,** because a thief is one who has in his possession that which belongs to another, or who takes that which belongs to another. Well for these thieves that self-incrimination is not necessary, and fortunate for the penal institutions as well.

I am reminded of a statement an evangelist made in a certain church—"If all the adulterers in this church were suddenly to arise and make for the door, there would be such a jam that no one could get **out.**" That would certainly be the plight of the penal institutions, only the jam would be so great that no one could get **in.**

It matters not under what pretext the thief takes that which is another's. He may call his stealing or hold-up work, shrewd financiering, or keen business insight, or believe that he is a "Captain of Industry". If, unjustly in the sight of God and man, he has what is not his own, and that which is not made thru his own hard work of brain or brawn, he is a thief. His pretext may be car shortage or business necessity or the law of demand and supply, but keen observers know that they are but inventions to justify his crime.

This subtle form of legalized stealing, or at least permitted stealing (and yet lawyers tell us that it is a crime to conceal a crime) even bestows upon its perpetrator a reputation as a successful business man who is heralded in the leading magazines as the type of success to stir the ambitions of the youth of the land. But there is a terrible word of God spoken against him.—"He that maketh haste to be rich shall not be innocent." (R. V. —go unpunished")—Proverbs 28:20.

What is termed "getting ahead in the world" is based upon the accumulation of that which is left behind when leaving the world. The strenuous effort to get on "Easy Street" causes such anxiety that it incapacitates one for the enjoyment of that fictitious street, which, like the mirage, is ever receding, as does strenuous labor to make a living and to provide for the pos-

sible "rainy day", often kill the capacity to enjoy life.

Caruso said, "Great men often have greater responsibilities than the rewards of their labors and long for the freedom of those who worship at their shrine."

It is said that the multimillionaire rarely ever smiles. Study the facial expression of the owner of the great department store as he goes from department to department; every lineament of his countenance registering vividly the terrific pressure within. What monetary reward can compensate for the strain under which he lives? What a caricature is life, if gold, rather than God, is its greatest goal!

Errors of Leaders—Evangelistic Malpractice

CHAPTER X

ERRORS OF LEADERS

"We must not be afraid to point out the errors in the leaders of the Reformation: we do not pay them honors like those which Rome pays to its saints; we defend neither Calvin nor Luther, but only Christ and His Word," wrote D'Aubigne.

"Neither pope, nor bishop, **nor any man living,** says Luther, "has the authority to impose the least thing on a Christian, without his own consent; all that is done without it is an act of tyranny. We are free from all men."

Sentiments like the foregoing we heartily approve when applied to the abuses and usurpations of the Dark Ages! But they also apply to any and all encroachments whatever on the soul's liberty. In every age, all churches and pastors of whatever name or pretensions that fail to give us the Bread of Life are reprehensible in the eyes of God and unworthy the confidence and tribute of the people, unless they repent. The true shepherd of Christ's people is over them **in the Lord;** appointed to minister to the flock of God; over which the Holy Ghost (not Conferences, Synods or Assemblies) has made him overseer, only as they are led by the Holy Ghost, and his chief reward shall be at Christ's coming when the crown for faithful shepherding shall be awarded him. Let the true shepherd feed the flock will-

ingly, not of constraint or for reward, and he will find that they will cease to roam into other folds.

The Roman Hierarchy permitted the Bible to be preached, but only according to the interpretation of the church. Is not this being repeated in our day? Must not the young preacher fit into the doctrinal moulds of the day although his faith in the Bible is shattered by so doing? And is he not judged by the trueness with which he rings to these shibboleths? Four-fold, three-fold, two-fold, one-fold or seven-Fold? What is the difference between Rome thinking for us, handing the result to us ready-made, or New York City, or any other church-headquarters, city or school?

"Another phase—as regards the relation of Christian workers one with the other. It is an easier matter for a religious leader to write to an experienced worker and ask him to "come and share with us the faith principle", than, after his arrival, really share what funds the Lord sends in. It is much easier, for instance, to place him at a separate table, where the food is not so dainty or abundant, and to pass on to him the strenuous labor during the heat of summer, while we repair to the ocean and put up at an expensive hotel where (we make ourselves believe) we are at a distinct advantage in ministering to the needs of the class of people who will add most glory to our cause, if we can but obtain a listening ear. This may be done, theoretically, to keep the worker properly humble, but, as the head of a Bible School in the West said before a large Sunday afternoon audience, "What injustice is done under the guise of training Christian workers. Let us trust God to keep His workers humble.

and keep our hands off, except so far as we humble ourselves that we may be exalted."

Zwingle, the Swiss Reformer, is an illustration of that solemn truth that no matter how useful a man may have been to God and His cause, He never hesitates to lay him aside when he fails to serve His purpose. Zwingle was destroyed by the greatness of his strength to lead. By this dangerous power he led the Lord's poor sheep to slaughter in war. But God reigns and He will punish the man who turns aside from His way. Zwingle must suffer for wielding that which God has forbidden His servants to wield—the sword. The helmet had covered his head and he had grasped the halberd. He was killed on the field of battle, his body was quartered and burned with swine's flesh. Thus ended the inconceivable infatuation with which he had been seized; which led him to forget that our warfare is not carnal. But no man lives to himself and Zwingle influenced many of his fellows, against conscience, to follow him rather than Christ's Word. Thus leadership has its dangers as well as its benefits. God has protected us against this danger by prohibiting us to follow the multitude to our hurt, and the true leader is to be followed only as he himself follows Christ and His Word.

God has sometimes to remove leaders and wither their influence to draw men's attention to Himself the Great Leader of His people. After Zwingle's death, "many of Zurich were agitated by conviction from on High for their crime. They came to themselves; recovered from the strange nightmare, broke away from the false infatuation, acknowledged their error and sin in deserting spiritual weapons for carnal; they were now of

a contrite heart and humble spirit. They arose, went to their Father, confessed and were forgiven their sin. In those days there was great mourning in Zurich."

Paul once sat at the feet of a prominent religious leader, Gamaliel and was indoctrinated in six hundred and thirteen Pharisaical traditions, but he would never, after his deliverance thru the heavenly vision of Christ, trust himself to human leaders. And when he was in Jerusalem, Peter, James and John, who seemed to be pillars, added nothing to Paul. How could they, when he had directly communicated with the Lord Jesus, the Head of the Church!

When David would enumerate the people, contrary to the will of God, Joab remonstrated with the king: "But, my lord, the King, are they not all my lord's servants? Why then doth my lord require this thing? Why will he be a cause of trespass to Israel?" For the King's words were abominable to Joab. Twenty thousand fell in Israel for blindly following a mistaken leader! When the effects of mistaken leadership fall on the people, the people should repudiate all the false ambitions of their leaders. The Lord's displeasure was on David and his subjects.

When our church leaders make a jest of our soul's good, mechanically draw their breath and their pay and look only after their own interests and ambitions, it is time for the laymen to have the salvation of men at heart.

"All false opinions, all errors, all disputes, arise solely from not studying the Scriptures with sufficient care. Never consider who the person may be that speaks to you, but examine whether they speak the words of

God or their own words; and provided the Scripture and not the authority of man be your rule, you will not fail to discover the path of duty." "These (the Bereans) were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether these things were so."

EVANGELISTIC MALPRACTICE

A character under our observation we will call old Scrooge, goes to the distant city to attend the great Hippodrome Revival. Everybody is going forward, why not he? It is the proper thing to do, so down the saw-dust trail he trudges and shakes the hand of the great evangelist and returns, perhaps mopping a surface tear, complimenting himself that he has done a noble thing.

Ere long he starts toward home with high resolves to do better. But, alas! The disillusionment! He cannot do better until **he is made better** by divine power thru faith in what Jesus did and not in what he does! The nearer home he gets and the further from the mob psychology spell, the more deeply conscious is he that he did not grasp the hand of God when he shook the hand of the evangelist, and that the saw-dust trail and the glory trail were not the same! He knows that his poor miserly heart is unchanged. His great need is not touched. He is the same old Scrooge! He realizes the sham of the process he had gone through when his poor wife, hopeful that the move had changed him, asks him for needed money. The same old miserly tempest is in his soul! In a fit of selfish passion, he refuses her the

necessaries of life! And in self-protection she must get an injunction from the court against him, compelling him to give her support, his own wife, under his own roof!

The pastor receives by return mail, the card announcing the glad news that Scrooge has been converted. He hastens to congratulate him and is bold to ask the supposed convert for money for the lagging benevolence of the church, but Scrooge refuses him too.

Oh, why do men prefer religious humbugging, and pay for it too in large figures, to regeneration's transforming power? How much better is no revival than a spurious one, and no converts than perverts! Is not religious mal-practice as criminal as medical mal-practice? Is it not more so in proportion to the duration of the Divine penalty?

Pharisaism and the Unpardonable Sin

CHAPTER XI

The Unpardonable Sin is not the sin of murder, as Moses, David and Paul were all the takers of life directly or indirectly, and yet they were, thru infinite grace, transformed into eminent saints; one the law giver, another a man after God's own heart, and an apostle. When the Bible says that no murderer hath eternal life abiding in him, it means no unrepentant murderer. Not only have many actual murders been forgiven, but numerous ones who have harbored hate, its equivalent, for—"Whosoever hateth his brother is a murderer."

Likewise, the unpardonable sin is not stealing, as the thief on the cross was freely forgiven. It is not adultery for there are several instances in the Gospels where the Lord forgave freely those guilty of this sin in act with numerous instances where it has been forgiven when committed in thought. And so on thru the entire list of what are called gross or overt acts of sin with the violation of all the sins enumerated in the decalogue; collectively or singly, they do not constitute specifically what the Bible means by the **Unpardonable Sin.** Though, of course, any or all of these sins may persist until, as we shall see, they become equivalent to the **Unpardonable Sin** and the loss of the soul. In other words, one might as well deliberately commit the unpardonable sin as to persist in any one form of sin.

The specific definition of the unpardonable sin, as the name indicates, is sin in such aggravated form that it is impossible for God to forgive it; it is a sin for which

there is no pardon; either in this age, the age of Christ's ministry, or the age to come (the Millenial Age). The Authorized Version reads—"either in this world or in the world to come", but the proper translation of the Greek word is "Age".

Many conscientious souls have been tormented by the devil into thinking that they have committed this sin, when they do not even know what the sin is. Let us have the answer in Jesus' own words. The account of the unpardonable sin is given by the Lord Jesus in the twelfth chapter of Matthew, particularly verses twenty-one to forty-two. Parallel passages are found in Luke 12:10, etc. In getting a complete view of the causes which led up to the commission of this sin by the Pharisees, it will pay us to read Matthew 11:28 to Matthew 12:42. And it will be helpful to recall the Master's promise of rest in connection with all the horrible bondage of Pharisaism.

Many regard the unpardonable sin as the attributing to a Satanic source what is done by the Spirit of God; but the Lord Jesus surrounds His teaching on the unpardonable sin with other soul-damning sins so that those who have not committed the specific sin of calling Him the Prince of Devils and who have not said that the spirit by which He worked was Satan's, but who still persist in the other forms of sin, which He mentions, may see that their peril of being unforgiven or lost is just as great if they persist in any one form of sin, and amounts to the same ultimately, as though the direct unpardonable sin was committed, namely the loss of the soul. So that one might as well say that Jesus had a devil as to persist in any sin. The specific unpardonable

sin is rarely committed by sinners. It is the sin of the religious, but spiritually dead Pharisee and his descendants. Matthew 11:28-30 and 12:1-50.

There are rare instances mentioned in the New Testament of the salvation of a Pharisee; Joseph,of Arimathea, Nicodemus and Paul are the outstanding cases. The Lord regarded the salvation of publicans and harlots as hopeful compared to theirs. But the things which are impossible with men are possible with God, even the salvation of this difficult class. The rescue from the meshes of Pharisaism is so exceptional that the Master frequently warns His disciples to beware of the leaven of the Pharisees, which is hypocrisy.

We will point out some of the outstanding characteristics of Pharisaism and then endeavor to show their relation to the Unpardonable Sin.

Pharisaism's origin is credited to Satan in his attempted exaltation of himself above the Most High.—Isa. 14:13:14. Here is the germ of all **self-righteousness**—"I will exalt myself above". Jesus had, doubtless, this passage in mind when he charged the Pharisees with being of their father the devil, who set his will against the will of the Most High.—"His lusts ye will do." He was a renegade from the truth and abode not in the truth, he refused to submit to God; and the Jews, being ignorant of the righteousness of God, went about to establish their own righteousness, thus following Satan's lead who had said—"I will exalt myself above the throne of the Most High." Sin thus has its origin in an act of self-will and it is perpetuated by the human will crossing the will of God.

The Pharisees, true to their satanic ancestry, had a

wrong direction for their volitional powers. "Ye will not come to **Me** that ye might have life." **They would not submit themselves to God's righteousness** but sought to produce it by their own works, which led them ultimately into the first characteristic of Pharisaism we shall mention:—

Irrevocable Self-Righteousness—irrevocable because although God longed to melt their stony heart and Jesus could weep over them and yearn to gather them as a hen her brood, under His Divine Wing, yet there is something so hardening and blinding about self-righteousness that its victims rarely ever see and repent of it. When doing so much to save themselves it is difficult to see how they should look to Another, namely to Christ, the Righteousness of God, looking away entirely from self and all of its activities to the Cross of Christ, which exposes Satan's false righteousness by works.

Irrevocably Wrong Direction of Volition:—"Ye would not be gathered unto Me."

Irrevocable Exaltation of Self:—in the ultimate choice of the wilful king. "If another come in his own name, him **ye will** receive," referring primarily to Anti-Christ who will sit in the temple of God claiming that he is God, thus exalting himself above the authority of God: In the effort to establish their own righteousness rather than in submissiveness to God's plan of "The Lord our righteousness"; in their braggadocio about their worthless righteousness by works—"God I thank thee that I am not as other men;" I fast; I pray; I give alms; I tithe; I am not like this publican. This is the dominant note of self-righteousness wherever found: **"I will exalt myself above the Most High." Myself above! My**

movement above! My Church above! My theories above! My demonstrations above! My opinions above! My judgment above! but we forbear to mention more and stop to record the words of the meek and lowly Jesus, the Son of Man, who made Himself of no reputation and emptied Himself: "Whosoever exalteth himself shall be abased and whoso humbleth himself shall be exalted."

With this irrevocable self-righteousness is also seen an impenetrable self-complacency and satisfaction manifested in irrevocable irresponsiveness to all the appeals of the Son of God. How fearful is the insensibility of the dead soul when the wisdom and love of Jehovah cannot arouse it from its self-chosen delusion! And how terrible is a free moral agency which chooses self rather than the Lord for its God! The Pharisees resisted all the prophets who told before of the coming of the **Just One;** John the Baptist was the Elijah which was for to come (of whom Elijah was the ante-type) whom the Jews believed was to come before Messias came, and they said he had a devil. God's own Son they took with wicked hands and nailed Him to the tree; Stephen they stoned to death. Jesus said that the Pharisees, in their irresponsiveness to all the overtures God made for their deliverance from self-righteousness, reminded him of the custom of the children in the market-places, calling unto their fellows and saying, "We have piped unto you and ye have not danced, (or responded as the custom was when they piped) we have mourned unto you and ye have not lamented," (beaten upon their breasts in imitation of the hired mourners of those days).—Matthew 11:16, 17.

Then, for the same sin of irresponsiveness, He began to upbraid the cities wherein most of His mighty works were done. At Chorazin, Bethsaida and Capernaum, especially, he had bared His mighty arm of power, and yet they resisted, and He stated that even Sodom (a name synonymous with the vilest depravity, meriting God's fiery judgments' already a city of four thousand years in hell) will not have the degree of torment that will the other cities mentioned, whose penalty for rejecting so much greater light will be such that Sodom's lot will be far preferable. So fearful is the sin of indifference to the appeals of Christ. The men of Nineveh would, too, condemn the men of His generation, because they repented at the preaching of one far inferior to Christ, and the Queen of the South was commended for responding to the wisdom of Solomon; while the Pharisees had not been interested in the very wisdom of God, manifested in Christ. This is approximating the unpardonable sin—a stolid indifference to every appeal of God in Christ.

Irrevocable unreasonableness and contrariness, evidenced in fault-finding, is another outstanding mark of Pharisaism. With the Pharisee, a day, a tradition, a custom, an ear of corn and shew bread, and the temple, were more important than God manifest in the flesh, the Son of Man in whom dwelt all the fulness of the God-Head bodily! The Pharisee finds fault with Jesus for going thru the corn-field on the Sabbath Day and plucking and eating the ears of corn, which he did to sustain His life and the lives of the disciples. The Pharisees found fault with Jesus before and after He healed the withered hand in the Synagogue; before, they watched Him to see if

He dared violate their tradition about healing on the Sabbath Day, which forbade it unless the patient were about to die; after, they took counsel how they might destroy Him. They thought more of the blinding and binding legalism in the observance of tradition's letter than of bestowing mercy to suffering men on the Sabbath Day. Satan, as the god of this world, had so blinded them that they could not see that a man was better than a sheep; that if they could deliver an ox or an ass from the pit on the Sabbath Day, or lead them to water, that a man was more worthy of being ministered to, forasmuch as he was made in the image of God, though marred by sin. "Don't desecrate the day", they said. Jesus said that it was lawful to do good on the Sabbath Day and that He was Lord of the day and greater than the day, which was His own creation. The Sabbath was made for man—not man for the Sabbath. Oh, heartless, blind, Pharisaism! Let the man die, but preserve the day from defilement or desecration!

Jesus taught that the man was dearer to God than an exact observance of the day. We may yet make so much of days that we lose the spirit of Jesus, while contending for their proper observance. The spasmodic, seasonal giving at Christmas-time is foreign to His spirit of perennial benevolence; Easter's fashion-parade has no relation to Him whom the world hated, neither to his true disciples who love not the world neither the things which are in the world.

What hardness of heart is that which will endeavor to kill or greatly hinder a man's influence because he does a work of healing, without perhaps our exact formula; that would stone him to death for his many good works?

After Christ healed the man who had the withered hand, the unreasonable Pharisees took counsel together how they might destroy Him. It is inevitable, if He is right, then they are terribly wrong! "This man doeth many miracles, what do we?" "If we let Him alone, the Romans will come and take our city." They cannot let Him alone because He is the personification of Goodness and they are the personification of evil, and the false must oppose the true.

When Christ cast out a devil, the Pharisees continued their life-long habit of **fault-finding**: they could find no explanation but that He hath a devil Himself and casts out Beelzebub because He is the Prince of devils. Doing what Christ did was inevitable, being what He was, and since they could do no such miracles, they must discredit His.

Some of them said, "He is a good man but all the more dangerous because He is not straight on tradition." —He was Holy but not "Holiness"; He heals but does not see it as we do; He casts out devils but does not follow with us; He is acquainted with letters but he is self-educated—**Christ ever, in His teaching, labors to show that the Pharisee's conception of religion and His were entirely different**: in other words that they were endeavoring to merit salvation by the works of the law, which works they were unable to fulfill, and were never meant to fulfill, as it was given as a "school-master to bring them to Christ;" in other words, to make them realize their total inability to do anything of themselves apart from Christ Jesus.

That, my friends, is the battle ahead of us today—so to exalt Jesus Christ that false religions will be exposed

by His true light. We must clearly demonstrate by life and teaching that much so-called Christianity of the Twentieth Century, is not the Christianity Jesus Christ and the apostles lived and taught. The great need of our day is the conversion of men to Jesus Christ and not to a religious profession. Jesus said—"I came not to call the righteous but sinners to repentance." Someone recently said, in commenting on the lack of response to a stirring appeal in a large audience for men to come forward and accept Christ—"The trouble today is that too much time is spent by evangelists in calling the righteous (instead of sinners) to repentance—" in other words, the self-righteous, those who do not see their need, though they may have heard the gospel again and again.

How much fault-finding there is among us! A gnat is often strained at and a camel swallowed. How often the servant of God, with satanic pressure on every hand, is the victim; his every movement criticised! Oh, how much he needs prayer! But it is the way the Master went and shall not His servants tread it still?

The Pharisee is contrary and unreasonable—it is as easy to reason with a devil or a stone as with him. John, the Baptist, came neither eating or drinking and they said that he had a devil; Jesus came eating and drinking (in moderation) and they said He was a glutton and a wine-bibber; how much inward darkness, with such numerous external religious activities, can co-exist with a persistent profession of seeing, is too complex for the finite mind.

Irrevocable unmercifulness while zealously pursuing the externals of religion, is another prominent Phar-

isaical characteristic. Jesus rebuked them for their formal sacrifices, performed while they harbored a hard, unmerciful spirit, and which were followed by no acts of mercy to mankind. "I will have mercy and not sacrifice." The merciful, who seeks the highest good of the offender, as does God, shall have mercy. The extension of mercy is regarded as a sin by the Pharisees. Allied to unmercifulness is the condemnation of the guiltless: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They revered the day, the tradition, the corn, etc., and they wanted to make Christ guilty for violating their traditions in mercifully healing a suffering man on the Sabbath, regardless of the fact that He was Lord of the Sabbath and Lord of Creation, and that He had the right to walk thru the fields of His own creation and pluck and eat the corn; that He was greater than the temple and that it was constructed from the materials of His own creation. They overlooked the fact that in an emergency of hunger David and they that were with him went into the House of God and ate the shewbread, which was not lawful for him to eat, nor they that were with him, but only for the priests: and yet another instance in which the priests in the temple profaned the temple and were guiltless, and "shall not He who is greater than all" heal a man on the day of His own creation, and in a Temple solemnly dedicated to Him?

They made the observance of the letter of the law of more import than the mercy. But Jesus reversed the order and said—"I will have mercy." "Blessed are the merciful for they shall obtain mercy."

The Bible commends discretion but not unforgiveness of indiscretion. This type of discretion is more unlike Jesus than the indiscretion. The purity of the church is not guarded by unmercifulness, like the treatment of the lapsed in the church of the first centuries, which, under a false conception of discipline, made them impose unwarranted conditions upon the lapsed for restoration, requiring in some instances, as much as three years to lapse before full restoration. But Christ imposed no such conditions. "There is one mediator between God and man—the Man Christ Jesus." The early church and the Roman church imposed themselves between the man and God, and the modern church often does the same. Presumptuous sin is to be avoided, but, "If any man sin, we have an **Advocate** with the Father, and **He is the propitiation for our sins**"—and immediately forgives our confessed sins without the medium of a confessional, priest, preacher, evangelist, altar or camp-meeting or revival, a waiting-time, or tears. "He restoreth my soul" immediately upon the recognition of the need and the acceptance of the Propitiation.

The Pharisees were especially unmerciful towards certain forms of outward sin, while they covered up secret sin as repugnant to God as the sins they so contemptuously denounced. For example, they were covetous and derided Jesus for rebuking them for this sin which as effectually shuts the soul out from the kingdom of heaven as adultery; indeed it is a deeper sin, a sin so respectable often in the eyes of men that one may have a reputation for success and gain great publicity from its fruit, while the other sin is of the flesh. The Master regarded the salvation of the adulteress as hope-

ful compared to that of the covetous Pharisee. There was a quicker consciousness of the other sin than the subtle sin of the spirit. The Pharisee wanted to stone the adulteress; but by their custom of putting away a woman for every cause and marrying again shortly thereafter, they were legalized adulterers. A keen modern observer said that the looseness and laxity of our American divorce laws amounted to legalized adultery. If one go through the regular legal procedure of securing a divorce for less cause than adultery he may marry again and be welcomed into good society as it is termed, because the sin is committed in a way approved of men, though condemned of God, but a bigamist who does not wait for the legal procedure to take its course, is arrested for the crime which thousands, according to the teachings of Christ, are committing in the regular and so-called respectable way. This is one of the latter day satanic characteristics of the deceivableness of unrighteousness by which men and women find legal ways of rejecting the law of God, while claiming rightness with God thru identification with the Church. Simon, the Pharisee, holds Christ's prophetic claim in contempt because he seemed not to discern the character of the woman weeping at His feet, and he despises the fallen but penitent woman; but Christ reverses the order and holds Simon's discourteous and contemptuous treatment of His guest up to scorn and extends mercy and forgiveness to the woman.

No matter how sinful men and women have been, if they are truly penitent and we yet hold in contemptuous scorn those who need pity and forgiveness, it is akin to Pharisaism. We readily pity those who are crippled in

body but have nothing but withering scorn and condemnation for those who are defective in soul. If Simom ever forgave the woman, which is doubtful, he would no doubt have demanded that she go thru endless ceremonies of purification, but Jesus forgives her immediately upon repentance and faith; and He commands his disciples to treat the fallen who repent exactly as He did. The accusers are more guilty than the accused, and the great peril of an unforgiving spirit is with its possessor. Jesus does not seem to regard the peril of one who has sinned and yet returns seven times in a day to his brother and repents, as great as that of the brother who is exasperated at the sinner. There is in the spirit of the Pharisee who cannot forgive, something utterly foreign and at variance with the compassion and mercy of Christ.

"If thy brother trespass against thee forgive him; and if he trespass against thee seven times in a day and say 'I repent', thou shalt forgive him." It is suggestive that Jesus introduces this incident by telling the disciples to **take heed to themselves!**—as though in an attitude of unforgiveness, they were in as great danger, or greater, than he who trespassed, for if he repents he is forgiven. "How the thought of our great salvation thru Jesus Christ ought to melt our hearts to forgive our brother, for the appeal thru grace is that because we have been forgiven we ought to forgive one another."

Irrevocable small-mindedness, pettiness, narrowness, small souledness and unfairness, afflict the Pharisee. Small talk, small acts, and narrow, unfair, one-sided judgments come from small. selfish souls. Pettiness, manifested in speck-mongering, watching ever

with the eagle eye for the bit of divergence from the established tradition of the elders, for each little deviation from the jots and tittles and the iota subscripts of their law, lying in wait that they might catch something from His speech that they might accuse Him, flaw-hunters they were, picking to pieces and nagging—when a sour Pharisee gets thru picking his victim, a singed chicken is a beautiful sight in comparison.

Pharisaism is thus, in its relation to the unpardonable sin, a series of preliminary steps which prepares the way for the committing of the unpardonable sin.

Such is Pharisaism: a hard, unmerciful, unsympathetic spirit, a legalism destitute of all mercy to offenders; a rigid traditionalism, which is more concerned about deviation from its binding exactions than acts of mercy to suffering mankind; which thinks more of ritualistic temple worship and form than of the **One** to whom the temple was dedicated; a hard spirit which would let Jesus and His disciples starve rather than see them as they thought, desecrate the Sabbath by plucking and eating the corn. Jesus tried to teach them that it was more important to save the man than the corn or the day's exact observance. Paul said that this legalistic observance and magnifying of days by the Christian was the same as being fallen from grace.

The Pharisee is not for Christ, which is equivalent to being against Him. He commits blasphemy in the true sense of the word—talking sanctimoniously while his heart is bad, which is contrary to the law of nature which causes the bad tree to bring forth bad fruit and the good tree good fruit; they were at heart vipers, yet they talked as though they were good. This is the Bible

use of the word blasphemy, i. e., pretending to be what we are not. "I know the blasphemy of them who say they are Jews and are not." The store-box man does not properly blaspheme—he is what he is—he curses and swears publicly. But blasphemy is the sin, primarily, of the professor, and has the element of secrecy in it; it is hypocrisy, to claim to be what we are not; to claim to be holy when we are not; to claim to be right with God when we are not; to claim to have victory when we have it not; to claim rightness with God when certain things are covered up, hidden in heart and life. It was in connection with the teaching of Jesus on the blasphemy against the Holy Ghost that Jesus warned to beware of the leaven of the Pharisees, which is hypocrisy, then He immediately described the things covered up, hidden. Ah, my friend, to claim to be right with God and at the same time to have things covered up, is to commit the sin of blasphemy. "I know the blasphemy of them who say they are Jews and are not."

Irrevocable antagonism to Jesus in all of His words and works and movements—hounding his every step, hindering and opposing Him in every way and never satisfied until the Person whom they hated is nailed to the tree—this is Pharisaism. Essentially evil, it must hate the good. Antagonizing Jesus, they must hate the Holy Spirit within Him and commit the unpardonable sin of saying that He is animated by the spirit of Beelzebub in casting out devils.

They professed goodness while their hearts were evil and hardened in their hatred of goodness as manifested in Christ; claiming to be the only representatives of God, they hated Him whom God sent in His express

image; changing the established order everywhere in the universe that like brings forth like, good trees bearing good fruit and bad trees bad fruit, "They being evil spoke good things."

They were also given to irrevocable covetousness, a prominent characteristic of the Jews, called by Jehovah, "the iniquity of covetousness" and hated and derided Jesus for reproving them for it. "The Pharisees which were covetous, derided Him." The multitudinous external religious activities were powerless to break the power of selfishness in them; indeed all false religions have this ear-mark, powerlessness to break the power of sin!

Finally, they had an irrevocable conceit of wisdom and understanding of God whom Jesus said they knew not. He thanked God for hiding the true wisdom from them and revealing it to babes, not by knowledge or wisdom of the world which knew not God, but by Divine revelation. "Spiritual things are spiritually discerned." The Master gives His solemn word about the idle words which men speak, and the solemn holding to account therefor in the judgment day in connection with the blasphemy against the Holy Ghost, for in them there is often the profession without the possession; this is the blasphemy against the Holy Ghost for it makes God a liar.

The Burning Message of Christ's Forerunner

CHAPTER XII

John, the Baptist, was a unique character: he came on the scene of earth's activities at a unique time, preached in a unique place, to a unique audience, a unique message.

As to his unequaled character, an expert in character reading said that among all that were born of women there had not arisen a greater than John the Baptist. He was fearless, courageous, bold, daring. His enemy, Herod, bore witness to his character as fear-producing because of its holiness and justice. John was God's unimpeachable witness. They say that every man has his price—not so John; he was the voice of no party or shibboleth: he was the voice of **One** crying in the wilderness; he expounded no doctrinal formulae and harped on no narrow hobby, but called all to repentance in preparation for the Coming **One**; he called the devotees of systems to follow a Person. He was the voice of God, ever ringing true to Him and exalting Him who was to follow. One translation tells us that for this purpose John the Baptist existed that he might bear witness to the coming **One.** Is there any more noble purpose for anyone's existence? The Angel gave testimony to the greatness of his character—"For he shall be great in the sight of the Lord," (where true greatness is properly estimated).

John was great in his self-effacement. He turned many of the children of Israel to the Lord their God, when he had many chances to turn them to himself as

a great prophet, or even as the Messiah; he kept himself in the desert until the day of his showing to Israel. He was not that Light (Jesus) but was sent to bear witness of that Light. The true Light was Jesus which lighteth every man that cometh into the world. When the Jews sent priests and Levites from Jerusalem to ask him—"Who art thou?" he denied that he was the Christ or that he was Elias, or that he was that prophet; He was only the voice of **Another,** inferior to the One who was to follow. My baptism is subordinate to His baptism; I am not worthy to unloose the shoe-latchets from His feet; though He comes after me, He is preferred before me. He encouraged his disciples to leave him and follow Jesus; his witness causing them to follow Christ for —"I must decrease and He must increase." What a wonderful degree of self-effacement—would that reader and writer could have more of it. This was the hiding-place of his power. How many of us, with exalted professions of deeper grace, could have a praise service like John had when his followers left him and followed Christ? And how many of us would encourage them to hunt a ministry deeper than we could give them? If an audience en toto should leave the Nazarene's to follow the Methodists, or if an Alliance class should go in a body to join the holiness propaganda or the Pentecostal people, or an entire Baptist church go over in a body to the Presbyterians, would there be emulation of John's example, a praise service, or bitterness? John tells them to follow the One greater than he, and we tell them that we have the best thing going. This is a searching test of self-effacement, which John successfully stood, telling his converts that he and his message were inferior;

that **Another** was superior; that he was lesser—Another greater; John shows self-effacement also in the message he preached; he did not preach himself, he was a serious man in the world on serious business—to preach God's message. "The word of the Lord came unto John the son of Zacharias in the wilderness." Oh, that all ministers today had the courage to get their message from the Lord and preach the "thus saith the Lord" even though the modern headman's block might be the penalty! Unique John the Baptist! How unlike him are we and thousands who call themselves by his name, and how little many of us know of the tremendous content of his mesage!

His garb, abode, ascetic life and abstemiousness in eating and drinking were also unique; locusts and wild honey, with no strong drink lest as the old prophet wrote, he err. Camel's hair, fastened with a leathern girdle constituted his garb. There is doubtless more connection between his manner of life and his tremendous spiritual power than we pampered, feted, banqueted, luxury-loving, ease-seeking moderns dream.

The time of his coming was also unique; arriving when for over four hundred years there had been no prophet's voice speaking with authority and power for God; when all men were in expectation and when the devout were eagerly waiting for the Consolation of Israel. This setting added, doubtless, to the power and appeal of his message.

Furthermore, the place or scene of his message was unique; the wilderness of Judea. A man must have great drawing power today to get an audience in the city, but John drew them from the city to the solitary

wilderness of Judea by the thousands; he surely solved the problem of getting an audience in the country; we would call it "Solving the Rural Problem." Spiritual power is the key to an audience; something to preach insures someone to preach to. The size of the preacher's heart regulates the number of his audience, and the state of his inner life, the fate of his sermon.

The audience of the wilderness preacher was also unique: it was composed of the leading religious people of the day with all the various parties—Sadducees, Pharisees, Essenes, each thinking, in partisan blindness, that they were the chosen of the Lord and doubtless talking over their superiority en route to hear the odd preacher whom they said would further confirm in his message, the rightness of their judgment. John must have read their thoughts for in one of his startling sallies he said—"Think not to say **within yourselves** we have Abraham for our ancestor", for it is not now a matter of ancestral connection or reform party connection, but of bringing forth fruit meet for repentance by all parties and "Every tree that bringeth not forth good fruit is hewn down." Ah, how all our claims to superiority fade away before the burning words of the messenger who fears only God!

The message is unique: being a call to repentance of professors of formal, fruitless and ancestral righteousness unto real, rugged righteousness; from seemingness to reality. He was preaching to Pharisees who were separatists and reformers, filled with a complacency that they were the real people of God. John ignores all their pretense and calls for reality. "When he saw the Pharisees come to his baptism he cried, 'O generation of vipers who hath warned you to flee from the wrath to

come?'" This is indeed startling that the loftiest professors are in greatest danger of the damnation of hell! **What the Pharisees needed and what most of us today need is the possession of the things which precede the things we profess to have!** The Pharisees were claiming the most exalted relation with God, and John calls them back to the very first principles of salvation—Repentance, with the fruit thereof! And John demanded the scientific test of verification!—"Bring forth therefore fruit worthy of repentance." The margin reads—"Answerable to amendment of life." Don't talk repentance with selfish unsubdued hearts and lives centered on self interest.

Again let us repeat: We need the things which precede what we claim to have, which is another way of saying we have not that which precedes rightness with God in the lowest degree nor that which follows this degree; we seem to have lost our way; this is the logical conclusion to the statement. Let us test this statement —many claim to be holy, but peace precedes holiness (Hebrews 12:14) and peace with all men, but do we live at peace among ourselves in the various divisions of the Higher Life Movement, or among the various divisions of the church? We claim the holiness which is subsequent to the peace and yet we are full of war! Church, Movement, Community, World! We claim to be filled with the Spirit and that which precedes this is perfect unity; the disciples prior to the reception of the Holy Ghost on the Day of Pentecost, were **all of one accord in one place before the Holy Ghost came!!!** It is not unkind to say that those claiming that which is subsequent to the unity, the filling of the Spirit, need sadly

that which precedes the filling, the one-accordness and the one-placeness—the **unity!**

Take the content of John's message as preparatory to the baptism of Jesus and the conclusion is irresistable that many of those claiming Jesus' baptism really need John's. Who of us have the fearless courage of John; who of us are free as he was from the respect of faces and the fear of rulers? Who of us so incisively rebuke the evil of plural marriage within the life-time of a living companion? Who of us would as readily go to the headman's block for loyalty of convictions, as John? Who of us are as dead to the world and to men, as John? Who of us have our bodies under the perfect control which he had his under? Who of us preach such a standard of holiness as he preached in repentance? Who of us practice in the deeper life, the standard he preached in the initial life? When we can answer these questions by claiming that we excel in John's courage and message, then we can deny that our great need is the things which precede what we claim to have.

Repentance or rejection is the alternative John offers. "Every tree therefore, which bringeth not forth good fruit is hewn down and cast into the fire."—the axe is laid to the root of the tree—His message to the most advanced "professors" is a message of repentance for the sin of fruitlessness. The call is to "every tree", no matter what the profession, John insists upon the actual fruit of repentance. The Chinese have a vivid expression for repentance: "Sorrow and change". John was like the man reputed to be from Missouri—he must be shown. With all the endless round of form and ceremony and ritual and traditional observance and devotion

to temple and synagogue, there was no moral power exerted on the life to break up selfishness. So, we fear, is it today, that with all our whooping and shouting, noise and demonstration, loud praying and profession, emotional singing, hand-clapping and handkerchief waving, marching and holding up the hand, we are not yet free from **selfishness or self.**

John insists that if a man has repented, truly, he will show the change in a transition from selfishness to benevolence. The audience would fall back on their relation to the externals of the Temple as the evidence of their righteousness and rightness with God, but John said that Jehovah was tired of that and called for the real fruit of righteousness, or the result would be the penalty of being cut off (rejected) and cast out. When people fail to bring forth fruit unto God, He calls them to repentance and failing to secure that, He rejects them and gives the kingdom to others.

With the fidelity and firmness of love, John sternly tells the divided religious parties before him that they are all wrong; that they have lost their way and that they should stop fault-finding and turn to repentance and fruit-bearing. Every tree—bringeth forth fruit, or fire! Methodist tree, Baptist tree, Presbyterian tree, Holiness tree, **every tree.** We need this message of John preached to the multitudinous religious parties of our day who all, in a measure, seek their own and not purely the things which are Jesus Christ's. A general house-cleaning for all, and repentance of all, with its accompanying fruit—or fire! The Master confirmed this note of his forerunner: "Every branch in me that beareth not fruit He taketh away—If a man abide not in Me

he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and **they** (the unfruitful) are cast into the fire and burned." Fruitfulness is the badge of rightness with God. "Bear fruit, so shall ye be my disciples." Fruitlessness always has lurking in the background, some unrepented sin! Nothing can hinder fruit except sin!

The deeply religious, but unspiritual people, wondered what John meant by the insinuation of selfishness, and asked him to explain: "And the people asked him, saying, 'What shall we do then?' He answered and saith unto them, **'He that hath two coats let him impart unto him that hath none!'** " This was a shocking answer to those who had lived self-centered lives—as though their fellows had no claim to their benevolence. Real repentance is a change from selfishness to benevolence! It is a hard saying—who can bear it? Not the hypocrite, not the Pharisee, nor the one who lives in his selfish emotions, nor the one who substitutes Churchianity for Christianity. There must be a change of masters—from the mastership of Satan and self and the world to the Mastership of Jesus. "One is your **Master**, even Christ;"—"And all ye are brethren." No one who makes Jesus Master, is indifferent to the interests of his brother. John the Baptist recognized this fact and called for a repentance that would think of the interests of our brother as well as our own; that would look not only on our own things but also on the things (or welfare) of others; hence, with him, repentance included **impartation** (under Divine guidance) of the extra coat. This does not mean that a man might not have two coats, or three or four, or as many as he needs and uses,

or a surplus of other things, for we are commanded to use this world's things (not abuse them); or the possession of whatever is essential in life or business, but it does mean that, with all, he recognizes the Lordship of Jesus and the rights of his fellows and is ever ready to impart the coat or aught else the Lord directs him to give. John continued: "He that hath meat, let him do likewise" (impart to the needy). The margin reads—"Food"—let him impart of his food to the unfortunate brother who lacks.

A man may be limited in his ability to impart to others, but never in his willingness if he has received John's message. There may be a necessary use of the cold storage, but there is a vast difference, for instance, between storing eggs from avarice and storing them with benevolent motive to keep the price reasonable, because they are scarce. Right wrongs no one and is not condemned by God or man. Greed has the withering curse of both. One baron received a withering rebuke from a conscientious missionary to whom he had given a fifty dollar check. He took the missionary thru his cold-storage and calling his attention to vast stores of eggs, the price of which was then prohibitive, and said that he was holding them for a further advance. With blazing indignation, the missionary reached for the check and handed it to him, saying that if that was the way he got his money, by taking advantage of his fellows' necessities, he did not want it. Bravo! Missionary!! may God greatly multiply your kind who will not sell indulgences to modern sinners for ill-gotten money! That sanctified professor who, during the war, when his fellows needed food, refused three dollars a

bushel for three thousand bushels of potatoes, grown from God's seed, in God's soil, and aided by God's sunshine and rain and other unknown laws of growth, holding them from the market for five dollars per bushel price, was a potential murderer, knowing no more of the sanctification Christ died to provide than the Hottentot, and as far from the repentance leading to the impartation to the need of his fellows which John the Baptist taught, as the East is from the West. And the farmer who held wheat that then was over three dollars a bushel, for a further advance, with which he planned to buy an automobile, received his just punishment when some pest ruined the wheat. The spirit of avarice in unduly hoarding needed food, which Bible repentance imparts, is also potential murder, for if the creatures from whom it is withheld should die of starvation, the withholders are their murderers. And the man who juggles the coal-market either by withholding coal or labor or cars or authority, is the murderer of those who freeze to death or contract disease from insufficient heat. These men are often respected members of the church and often they profess the highest life, yet, according to the rugged, fearless, God-inspired message of the Baptist, their imperative need is of the things which precede that which they profess to have; namely, the impartation of coats, food, meat, coal, work, good wages, oil and money to him that hath none; and they who receive of their ill-gotten pelf are what the law calls partis criminis, partakers of crime. Oh, the accounting day for the preachers and church leaders and colleges who have stood by with outstretched hand for a share in the stolen loot! Anyone who has not the unselfish spirit of im-

partation of that which is just and equal in all his relations with men, has never repented of sin.

What has always perplaxed the writer is where we come in who claim to have a baptism **in advance** of the baptism unto repentance which John preached, and yet who still have never had our selfishness conquered. It is startling, by the evidence, that we have neither John's nor Jesus' baptism. Somewhere the enemy has put a counterfeit over on us and until we discover and admit this, we will have no interest in the real. Let us examine further and closer. "He that hath two coats let him impart to him that hath none, and he that hath meat (or food) let him do likewise."—that is, let both divide with the unfortunate who have none. This is a fifty-fifty division. Fifty percent of all! One half! and what amazes us is that John asked this of the people in his baptism of repentance. He was not as eager to get members as we are, so he did not lower the standard and make it easy for the dear people. He would rather they be embarrassed with the unpleasant truth now than when they stand before God's throne, so he kept back no truth in order to build up his own popularity. Half of all in **initial salvation!** Where do we come in who claim full salvation, a degree higher than the initial? Oh, so much higher in theory, and oh, so much lower often, in practice, when we squeeze out a Mormon's one-tenth for the Lord; and often that not fairly computed. It would surely be a gain to our Higher Life to take it back to John in the wilderness and get the content of his lower life added to it. Oh, that we would stop playing church and playing holiness and playing Pentecost and playing Victory and get down to business and really

repent! That God would do for us what an Irish friend asked Him to do for him: "O, Lord, I want you to take away from me everything that looks like Mike!" Amen, O Lord, take away from us all everything that looks like **us** and let remain only that which looks like **Thee!**

The servants of Jesus are a unit with Him in their demands of discipleship's conditions. Finney demanded of those who were converted under his ministry that they surrender utterly everything to Jesus as Lord and Master, and some took him so seriously that they appeared before a notary public and had a Quit Claim Deed duly wrought and sealed in which they solemnly quit-claimed everything they possessed over to the Lord to be used as he should direct. How different was his spirit from Dowie's, who had the money paid to Dowie.

A man under terrible conviction, worth half a million dollars, came to the writer and asked what he should do, and our reply was (and the reply of every servant of God should be) "Do only what **God clearly** leads you to do." And the Lord is a unit with His sincere servants, confirming by the Spirit the Word preached—the hand of the Lord was with John—and preaching Himself the same note that His loyal forerunner had preached. He confirms John's preaching of repentance as the gateway of salvation, to the self-righteous Jews—by sounding the same note in His first sermon: "From that time Jesus began to preach and to say—'Repent for the kingdom of heaven is at hand.'" He left them not long in doubt as to what that repentance was to involve, "Whosoever he be of you that forsaketh not **all** that he hath, he cannot be my disciple." He boldly calls Matthew to leave his lucrative position as Collector of

the Port, which he forthwith does, and immediately follows Jesus in the way; the fishermen who left boats, nets, and their established trade of supplying the Jerusalem market with fresh fish, do not hesitate to bid adieu to father, equipment, and money-making business.

Take the case of Zaccheus, the publican. At the sight of Jesus he gives away half of his fortune, illustrating the statement of John in his epistle, that whosoever seeth Jesus sinneth not. Many of us will never lose our avarice and covetous selfishness until we have a vision of Jesus. There was something about the unselfish, open, benevolent, beautiful countenance of Jesus which so impressed Zaccheus that he could never be as he had been before; he saw that his whole life was wrongly centered in the interests of Zaccheus, no matter whom the oppressive juggernaut must crush to minister to Zaccheus' surplus, and that henceforth his life must have for its center, the Man whom he saw coming down the road. **"The half of my goods I give to the poor."** This was the type of convert the Master was interested in, those who became firebrands forthwith. The answer of Christ to Zaccheus is often overlooked: **"This day salvation is come to thy house!"** If as much as half was surrendered by Zaccheus, where is our conception wrong when we claim Victory, Pentecost, Healing and Sancti fication and the blessing received at Keswick, etc., blessings a degree higher than Zaccheus received, and in our stewardship take a backward step? If a man gives fifty percent when he receives the "first blessing", he should surrender one hundred percent for **Divine control** when he receives the "second blessing."

To the publicans who came to John's baptism, he

said; in reply to their inquiry, "Master, what shall we do?"—"Exact no more than that which is appointed you." Repentance for exaction! John's rugged type of repentance cures a man from selfish exaction, of all oppression and defrauding, of all exorbitant rates of interest and profiteering, even where the law permits.

The writer knows of one manufacturer who, on a supposed death-bed, plead with God to be allowed to live so that he could repay the shopmen whom he had robbed of living wages. Another case was that of an old Jewish woman who saw that her fortune had been made by underpaying hundreds of clerks in the great Department Store and she had no rest in her conscience until she restored several hundred thousand dollars to the clerks, a friend of the writer receiving a check for $700.00. How many swollen fortunes would shrink if John's burning message on the sin of exaction could be heard and heeded! All these things were given "for our admonition on whom the end of the age has come."

John did not specifically preach it, yet it was so strongly implied that it should be given passing notice—**Reparation—Restitution**—not as a means of salvation but as a fruit of repentance—namely, the adjustment of all accounts as able and every wrong to man made right where possible. Then too, **Separation** from sin and from fellowship with sinners is included in his message—the Christian will change crowds; he will not go to many of the old places and do many of the old things.

To the soldiers, John says—"Do violence to no man," and some took this so literally that it is said, for the first three centuries of the Christian Era there were no Christian soldiers found in the armies; that, when sol-

diers were converted, they frequently paid the price of martyrdom because of their convictions.

Again, John said that they were to be free from false accusation and to be content with their wages. To the ruler, Herod, he ministered reproof for having his brother's wife while the brother was yet alive—"It is not lawful for thee to have her"—in other words, if the law of the Romans did sanction the adulterous union, the law of God did not. How criminally silent are many pulpits today about this fearful, and ever-increasing evil of easy divorce and re-marriage, with America holding the world record! John reproved Herod for **"All the evils he had done"**. How rare today is the ministry of reproof! How, by our silence, we condone sin in others and become partakers of their sins! "Thou shalt not suffer sin upon thy neighbor; but thou shalt in anywise reprove thy neighbor, else it will be sin in thee", wrote the old prophet. Again, Paul charges Timothy: "In the presence of God and of Christ Jesus who will judge the living and the dead, in the light of His appearance and His reign, I adjure you to preach the Word; keep at it in season and out of season, refuting, checking and exhorting men; never lose patience with them, and never give up your teaching, for the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the Truth and turn to myths. Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister." (Moffatt's translation.) How criminally silent we are, often, about

the selfishness and sin of paying members of church, camp and movement!

John's message also contained a note of aspiration for a greater baptism than his, administered by the One coming after him—"He shall baptize you with the Holy Ghost." And, as though the searching things enumerated by John were not enough, the record adds—"And many other things preached he in his exhortation unto the people." His baptism was a baptism unto repentance for the remission of sins. The objective of his baptism was not the mode nor the element but **unto repentance**, involving the elements we have pointed out. There is great danger of being more enthusiastic for the mode of its administration than its tremendous content or objective, which gives the knowledge of salvation by the remission of sins.

This, in brief, is a picture of the unique wilderness preacher and his meteor-like, but startlingly effective ministry. God grant us more of his type for an age sunken in religious complacency!

Justification by Newly-Invented Modern Methods Futile

CHAPTER XIII

We do not save ourselves by making confession, restitution, making crooked paths straight, etc. "What must I do to be saved?" "The answer rings thru the Word of God from cover to cover; the answer rings out thru the universe, down thru the centuries"—(wrote a man who has sunk and can never repay hundreds of thousands of other's money). "The instructions—repent, confess, restore, make crooked paths straight, forsake.—when you have done these first things you are on believing ground,"—saved by getting on believing ground? Nay by believing!—would be very hard instructions for the man who has believed and has received grace. They are not the conditions of salvation, but rather the results of salvation. Requiring them as conditions of faith, is the same as asking a man to produce the fruits of saving faith before he has saving faith.

If these are the conditions of salvation, then the thief on the cross was not saved, and the eleventh hour conversions we frequently hear of, are all false, for the lack of time to do these things, as a condition of faith, and the salvation of everybody is impossible, as all, or most all, have, in their lives, that which is impossible to adjust because of the death or loss of the trace of the party to whom the confession or restitution or adjustment is to be made.

Strange that, crying down Romanism's salvation by works, we should substitute our own. These are as

much our works as the Romanist's confessional or rosary or mass, etc. Dr. Trumbull says that the greatest modern heresy is the emphasis on salvation by our doing works.

He who hopes to be justified by his own power and merits, and not by faith in Christ's finished work on Calvary, sets himself up as God. A return to the Holy Scriptures will bring a return to faith, for—"Faith cometh by hearing, and hearing by the Word of God." Since Christ is the Author and Finisher of our faith, it follows that we must search the Word which reveals Christ."

Thus wrote Farel: "It is creeping on us so at unawares that we suspect it not; the triple delusion of Roman Catholicism, Meritorious Works, Human Traditions and False Unity." Rome has nothing on Protestantism in the multiplicity of works for salvation; the only difference is that the name of the works is changed. She has nothing on us for tradition, only the traditions are more modern, a so-called Christian Legalism substituted for the old traditionalism; and as for false unity, where she offers and emphasizes unity and security only within her fold, we offer the right hand of fellowship to our Protestant and independent churches, in lieu of that fellowship with God's Son which comes only by faith in His atoning sacrifice and appropriation of His shed blood for the remission of sin, and which is the only bond of true union of all believers, who are all united to Him by a living faith.

"While faith in Christ's atonement and appropriation of it, is the ground of the sinner's justification, works are the logical result of it.

"The word of reconciliation which the apostles

preached as the foundation of all they taught, was that we are reconciled to God, **not by our works,** not by our righteousness, but wholly and solely by the death of His Son.

"But, you will say, 'must I not grieve and mourn for my sins? Must I not humble myself before God? Is not this just and right? And **must I not first do this** before I can expect God to be reconciled to me?' The word says: **'We were reconciled to God by the death of His Son.'** It is just and right that you be humbled before God; that you have a broken and contrite heart, but observe that this is not your own work. Do you grieve that you are a sinner? This is the work of the Holy Ghost: 'The goodness of God leadeth thee to repentance.' Are you contrite? Are you humbled before God? Do you indeed mourn and is your heart broken within you? All this worketh the self same Spirit.

"Observe again that this is not the foundation of your reconciliation, not by this are you justified. Justification is not earned or given as a reward for our struggle of praying through. This is no part of the righteousness by which you are reconciled unto God. You grieve for your sins; you are humbled—well and good, but this does not merit your justification. Nay, observe further that it may even **hinder** justification, that is, if you build anything upon it; if you think I must be so or so contrite; I must grieve more before I can be justified. Understand this well; to think you must be more contrite, more humble, more grieved, more sensible of the weight of sin, before you can be justified, or to think I must have more conviction before I can be justified, is to make conviction the ground of justification,

whereas conviction is what we have because we delay to believe on Him who justifies the ungodly. The Holy Spirit convicts the world of sin **because they believe not on Me**—Jesus Christ—(He does not convict them to get them to believe but because they will not believe. Therefore it hinders your justification to lay your grief, your contrition, your humiliation, as the foundation, or even a part of the foundation of your justification. This hindrance must be removed before you can lay the right foundation, or rather exercise faith in the right foundation which has been laid. The right foundation is not contrition (though that is not your own), not your righteousness, **nothing of your own,** nothing that is wrought in you by the Holy Ghost (like conviction or sorrow) but it is something without you altogether, namely, **the righteousness and blood of Christ!**

"For this is the Word: 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness', and Jesus Christ Himself is our faith's Author and Finisher. Nothing in us for the foundation, for there is no bond between God and the ungodly; no tie to unite them; they are altogether separate from each other; nothing in common; apart from the merit of the Lamb slain from the foundation of the earth, who has bridged the gap. This then do if you will lay a right foundation—go straight to Christ with all your ungodliness, to the One Mediator between God and man, the Man, Christ Jesus—tell Him, 'Thou whose eyes are a flame of fire searching my heart, seest that I am ungodly. I plead no merits. I do not say I am humble or contrite; but I am ungodly.

Therefore I come to Him who justifieth the ungodly. Let Thy blood be the propitiation for me.'

"Here is a mystery. Here the wise men of the world are lost, are taken in their own craftiness; this the learned of the world cannot understand or comprehend—it is foolishness to them. Sin is the only thing that separates men from God." The shed blood of the Lamb of God is the only thing that gives us access to God. "He put away sin by the sacrifice of Himself." God cannot look upon sin with any degree of allowance, yet He so loved the sinner that He gave His only begotten Son, His Beloved Son, that the sinner might be saved. Wondrous grace, matchless love and condescension!!

To one who contemplated jumping into the river and, as they expressed it, ending all, because the past life has been so ungodly, we advised them to contemplate rather the fact that their ungodliness was just the reason they could be justified, since God justifies the ungodly, and that Christ came not to call the righteous, but sinners to repentance. She saw it and was soon filled with all joy and peace in believing and shortly thereafter was actively at work in His vineyard.

"Reconciled to God by the death of His Son"—this is the word of reconciliation which we preach. This is the foundation which can never be moved. Therefore Paul cried out—"God forbid that I should glory save in the Cross of our Lord Jesus Christ". By faith we are built upon this foundation and this faith also is a gift of God, through Jesus Christ its Author and Finisher. It is His free gift which He now and ever gives to those that are willing to receive it. And when they have re-

ceived this gift of God, then their hearts will melt for sorrow that they have so offended Him.

"But, this gift of God lives in the heart, not the head for—'With the heart man believeth unto righteousness'." So one has well said: "The refining verities of believing experience (i. e. experience verified by the Word of God), immeasurably transcend the refined subtleties of unbelieving exegesis."

The How of Salvation—Futile Human Answers

CHAPTER XIV

How false are the words spoken by a Methodist Doctor of Divinity in a Wesleyan University—"Character building and the making of men should be the main business of industry. The articles manufactured should be by-products. A worth part of our time should be spent developing character. **A man can undo his past, conquer his present and lay claim to his future** if he spends part of his time in service for his fellowmen." Here again is the attempt to merit salvation by service. No, rather, let us hear the words from a recent editorial in the New York Christian Advocate: "There is nothing that the Church and the world need more today than the fearless, vigorous, tender, persistent preaching of salvation by faith. They need it because the minds of men are befogged and befuddled. The multitudinous "isms" and "ologies" of the past hundred years have left the people bewildered . . . . . The proclamation that only by faith can a man be saved is called for, not only because they are mystified but because they are misled. The greatest curse of modern religious teaching is its revival of the doctrine of salvation by works. The doctrine is not preached in so many words. It is merely suggested. It is implied by the modern emphasis and trend. It is a perversion of the vital principle of service contained in the widespread idea that the only thing necessary in order to become a Christian is to go to church or subscribe to the benevolences, or serve on the

official board, or endow a college, or to cooperate in philanthropic activities."

In our early ministry we used to quote (because we knew no better) the words of Sam Jones that if a man would act before he was a Christian as he would act after he became a Christian, it would not be long until he was a Christian, which we now see is as false as the salvation by works taught by Romanism.

Said a Baptist woman, when salvation by faith had been preached, "I have made my confession", by which she meant that she had publicly confessed Christ. But she did not have the peace of pardon given in justification by faith, by which it was evident that her "confession", whatever she meant, was short of the repose of the soul in the merits of Christ for salvation by faith in Him alone.

A prominent evangelist used to have hundreds hastily rush to the front to shake his hand, in response to his call for them to resolve to be better men and women; and he would get others to promise that they would establish family altars. Now men and women may resolve to be better, and sinners may pray at family altars for a life time and go to hell in the end, apart from faith in Jesus Christ as their Saviour. Family altars are not conditions but results of salvation by faith. "(However, we would not minimize the blessings derived from true family worship, and the great need of it in our day when there is such a dearth of hearing the Word of God and Satan is driving us until we think that everything we do and say must be "Snappy", and there is little time to commune and meditate. "Train up a child in the way he should go and when he is old he will not depart

therefrom," is still worth testing out. It has been said that nine-tenths of all professing Christians are between the ages of seventeen and twenty-five, and doubtless many of these young Christians have been saved at family altars, or at family worship, which expression we prefer. At least they have received their inspiration and teaching there, which eventually was used as the means of bringing them into the fold)."

THE HOW OF SALVATION—HUMAN ANSWERS

. . . "Sirs, what must I do to be saved?"—Acts 16:30.

"What must **I do** to be saved?" The very form of the question shows that the inquirer was laboring under false impressions. There is tremendous egotism in it. What must **I do?** Here is gross human presumption—to think that finite man could do the work which the infinite God alone can accomplish. It also shows how far fallen man is from God in his presumption that he can work his way back to God, by what he does, by his own works. It did not dawn upon the poor lost jailor to ask what must God do for him to save him. The prevailing poison of salvation by human efforts and works so possessed him that instinctively he offers to help Omnipotence. Fortunately for him, the petition is addressed to one who went thru all the agony and futility of salvation by works,—and who was saved by grace thru faith, and knew how to help those who were in the same sad plight. But before he gives the answer, let us consider some of the futile answers of men to this question:

To be saved, New Thought tells us that we must

think lofty, noble thoughts. How is the unregenerate man to do this, since "the carnal mind is enmity against God", and only the Christian, who has been born again, has "the mind of Christ?"

The Character Builder answers: "Strong, firm resolution is sufficient." But the Word says that "the heart is deceitful above all things and desperately wicked—who can know it?" and "Without Me ye can do nothing."

Another replies: "Study the Bible; know the commandments if you would practice them." But how is this possible apart from the new nature which loves to do this? "The natural man understandeth not the things of God for spiritual things are spiritually discerned."

The one who hopes for salvation thru the supremacy of the natural will, advises determined concentration to overcome sin and self.

Socialization, with its social service, is the remedy offered by another. Some of the activities of social service are commendable, but providing for man's physical welfare, and even in some cases, feeding his soul, will not beget spiritual life.

"Organize the activities of the community into a Community Center and attack the problem en masse; mix church and world, abolish the lines of separation, recognize all men as brothers, unite in social programs, and thus gradually assimilate the world into the Church," say others. The Word of God says—"Can two walk together except they be agreed?" "What fellowship hath light with darkness?" Can the Holy Spirit indwelling the believer, and the "spirit that now worketh in the children of disobedience", when mingled in community activities, find fellowship and brotherhood?

Says Christian Science (which is neither Christian or scientific) "Deny the facts of sin, sickness, death, Satan, demons and the necessity of the blood atonement of Christ as man's only hope of redemption."

"Join church, be catechised and confirmed, attend communion and pay tribute, and all will be well," is heard from other sources; substitutes for salvation by faith.

"Embrace the seven infallible sacraments", is the answer given to millions of our day.

"Do no harm to your fellows, pay your honest bills (which is merely good business) do good to the sick and afflicted; serve your fellowmen"—but these are the results of salvation, not the means by which we are saved.

"Follow the conscience—conscience is an infallible guide", says another. Forget not that Paul testified that he was living in all good conscience when he stood by and consented to the death of Stephen, aiding and abetting the foul deed by holding the clothes of its perpetrators. We may, after knowing Christ as our Saviour, however, trust Him to "purge our conscience." Not until then, however.

Adventism comes to the rescue with an answer: "Observe a day; be a vegetarian and eat no meat."

The Uniformist would save us by dressing us up in a peculiar garb. They say, "Wear the peculiar cut coat and high-top storm-front, windshield, flap-jack vest with a large collar button in place of the modest tie; substitute hooks and eyes for buttons and dress like a fright to advertise the barrenness of the soul that seeks salvation by the garb. The Scriptures specify no other pecu-

liarities than modesty of apparel as a proof of, and not as a means to salvation. Plain clothes are often the grave clothes of a dead formality. Of all hideous sights —scarecrow clothes and an unshining face! Of all beautiful sights, modest apparel and a shining face. The peculiarity of God's people is not in their dress but their zealousness of good works!

The Hippodrome wholesale revivalist offers the trail, the hand-shake, the signature of the syllogism and the choice of churches and the hope that if the good start is followed, salvation will ensue. Thank God whenever it does, but there is a shorter and simpler method. The Scriptural way is salvation by faith in a Person, immediately conferred in response to saving faith. "Except ye believe that I am He ye shall die in your sins." "Believe on the Lord Jesus Christ and thou shalt be saved."

Playing the man. holding up the head, throwing back the shoulders, looking the world in the eye and marching down the saw-dust trail, can never do as a substitute for the simple—"Look unto Me, all ye ends of the earth and be ye saved, for I am God and there is none else." "For there is none other Name under heaven given among men whereby we must be saved."

Again men are told to have strong convictions and to stand for them with all their powers; or be straight on the fundamentals and thoroughly orthodox in all your religious views. The Pharisees were thoroughly orthodox in views and safe teachers, intellectually, of the Law, according to the Master's testimony, and their ministry of truth was to be commended, but they could not escape the damnation of hell notwithstanding all their

orthodoxy, and the fact that they were long on robes and doctrines. We need the Spirit of God to set our orthodoxy on fire; we must have the power as well as the form.

"You will save yourself by throwing yourself heartily into the betterment programmes of the day", says another.

One says, "Be knowing, be wise, salvation is by education, by culture." There is no decrying of true culture, but it is not the instrumentality God has chosen by which to save the soul.

The cry is heard—"Be a philanthropist, a lover of mankind." But many a philanthropist has violated the love of mankind in the method of accumulating the means of his philanthropy.

"Say the Rosary", another tells us, "and you will earn peace."

Again, "Have rigid militaristic rules of betterment and execute them daily. Persevere. Exercise your will. Participate in the eucharist."

One poor man under deep conviction, told the writer that he thought if he were willing to go to jail that he would be saved. This is a new thought:—salvation by going to jail. To try to make a deep impression as to the futility of salvation by serving a prison sentence, we told him he might as well expect to be saved by his willingness to go to hell.

In other places, too much is made of confession, apology, restitution, and pilgrimages to certain places. Restitution, if necessary to salvation, would have barred the thief on the cross, who was saved at the eleventh hour and given no opportunity to restore what he evi-

dently had stolen. Some things can never be made right. Those that can, need not be, as a **condition** of salvation. The Lord accepts the willing mind to adjust such matters, saves the willing suppliant on the condition of faith, trusts him, and at the earliest opportunity the restitution is made where possible, as a proof of salvation by faith, not as a condition of it.

"Be baptized and have a certificate of your baptism artistically framed and hung in a conspicuous place to remind you of the step you have taken", says yet another. The writer is reminded of calling the attention of his hostess, at a certain place, to the fact that baptism, apart from the birth of the Spirit, was not the gate of entrance into the kingdom of heaven. He was compelled to hunt another boarding-house for his fidelity to the truth.

"Say your prayers, have a warm spot in your heart for religion, go to church, have an enthusiasm for beautiful, ritualistic ceremonies", is heard in other quarters. "Go to church Sunday, you will feel better all week. Write home to Mother." Surely, but think not of saving merit in it.

Others answer the burning question legalistically, saying, "Except ye keep the law of Moses and be circumcised ye cannot be saved." "Observe all the religious feasts and feast-days and times, seasons and customs." But hear the Word—"Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal., 4:10-11.

To relieve the monotony of these futile human answers, let us intersperse some good news:—

"Knowing that a man is not justified by the works

of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law (ancient or modern) shall no flesh be justified." Gal., 2:16-17.

"I do not frustrate the grace of God (by recourse to the law): for if righteousness come by the law (any law) then Christ is dead in vain." Galatians 2:21.

"For as many as are of the works of the law are under the curse: for it is written; Cursed is every one that continueth not in all things which are written in the book of the law to do them! But that no man is justified by the law in the sight of God, it is evident: for 'The just shall live by faith.'"

"And the law is not of faith: but, 'The man that doeth them shall live in them.'"

"Christ hath redeemed us from the curse of the law", Galatians 3:10.

But to return to the answers of men to the Great Question, "What must I do to be saved?"

You might get relief by entering a monastery, or convent, or by circumcision, catechism, confirmation and participation in your first communion.

Accept Dowieism, Mormonism, Russelism, Seventh Day Adventism.

Set on a new life in real earnest as Wesley did.

Change your mode of baptism, be immersed. Believe in Election.

Serve your fellowmen; turn over a new leaf. Reform.

Quit smoking and chewing and stop swearing and clean up your life. Eliminate card playing, quit dancing.

stop going to the movie, stay away from the vau-devil, fest-evil, cir-cuss, and carn-evil, don't go in bad company, cut the old crowd. Salvation by believing on Jesus will include all this, **but all of these eliminations will not include salvation without saving faith.** The highly moral man, for respectabilities' sake and for reputational reasons, avoids most of them, but he does not place his whole reliance on the blood of Christ for salvation.

A supposedly higher order of answers include exhortation to develop character, assert manhood, decide for Christ, take a stand, use all the means of grace, fast Wednesdays and Fridays, and especially be serious for a spell in Lent; be exemplary, sacrifice ease and honor, wealth and every temporal gratification. Use your best endeavors, be punctual at all the church services, bow your head on reaching your seat, say your prayers, morning watch, evening vespers, private and public and family, including grace at meals.

"Decorate your walls with beautiful scriptural mottoes." Said a Colporteur on entering a home, "I knew this was a Christian home as soon as I saw the beautiful wall texts." Yes, provided the Scripture be in the heart and not limited to the walls.

"Live up to the teachings of the Lodge; help the poor, meet the demand of the Centenary—One good brother, under conviction for sin, seeking light, said he had done all he knew to do except that he had not 'met the demands of the Centenary.' Calling his attention to the one condition of faith in Christ for convicted souls, saving faith, he was saved. The demands of the Centenary are not in any sense a condition of salvation,

neither for its inception or perpetuity. The saved person may meet the good things in it as one of the fruits of his salvation—never as a means to saving grace—that would be a revival of salvation by works.

"Be willing to give anything; be willing to do anything; be willing to go anywhere; be ready for any work in any world; do more for the Lord; enter holy orders." Wesley tried the modern slogan of "readiness for any work in any world," in this world of ours, but it would not work. He got no salvation by crossing the ocean; but he did get conviction, in the storm, that he was not a saved man, while beholding the victorious demeanor of the Moravians who were rejoicing in salvation thru faith rather than works. The howling winds, the mighty billows which swept the decks, the ominous thunders, the vivid lightnings flashing, and the terrified, screaming English, were not enough to mar their peace in Christ and Wesley saw the fruits of salvation by faith, discovered he was afraid to die, was convinced of the sin of unbelief, and later, after, as one vividly put it, thirteen years of religious life, unprecedented for its activities, in which he had "more religion before he had any (experimental) than many of us have after we claim to have it all," he was justified by faith and his heart was strangely warmed.

Practice yogi, auto suggestion, self-hypnotism, hear a voice, pray for a wonderful dream, look for writing in the heavens; be serious; be a man; go forward; appear before the Presbytery and tell them your troubles; go to an altar; accept the traditions of the modern elders; follow the proselytes if you are dissatisfied; leave one church and join another.

Ad infinitum are the human answers which divert the poor, troubled soul and block the way to the cross of Christ. Do good, treat everybody right, and ultimately you will become good—nay, but be made a new creature in Christ Jesus by faith, be made good and you will spontaneously do good.

For the heart's ills the ritualist would point to his ritualism and the legalist to his legalism; the formalist to his formalism; others to their way or their uniform; the ascetic to his asceticism; the hydrolater to the tank, cistern, pond or stream; the bigot calls for radical conformity to his bigotry; the radical to his radicalism; the Theosophist to his system; the Mormon, to Mormonism; the Buddhist to Buddhism. They have no Christ to offer for they do not know Him themselves.

How delightfully refreshing is the "Good News" of Salvation thru faith in Someone, in Him who has accomplished it all for us. How the air is clarified, rarified, purified and sweetened until it seems like heaven itself after traveling in these dark labyrinths of men. Suddenly we emerge into the verdant fields of living green, led by the still waters by Christ Himself Who is the Way, the Truth and the Life, and hear him say—"I that speak unto thee am He"—the Messias, the Saviour of the world, thy Saviour!"

To be saved; enough has been done already; we need only believe He has done enough, that "God hath laid on Him the iniquity of us all."

"What must I do to be saved?" Do nothing! We have done too much already! We must see that our doing rather than trusting has been the insurmountable barrier to our salvation. Our works, our doings, (espe-

cially when there is a subtle thought of merit in them,) are evil. "The works of the world are evil", said the Master. Especially men need see the evil of their religious works prior to salvation, as a substitute offered to God for that faith alone which He demands.

Do nothing, believe on Some One! and thou shalt be saved. It must be remembered that the demand of Paul for faith was spoken to a man who had been thoroughly awakened to his lost estate by terrific, convulsive, earthquake conviction; and that it was a demand for saving faith as distinguished from mere intellectual belief.

Saving faith is impossible for unconvicted, unrepentant sinners. Their faith is head faith, not of the heart. No more sufficient to salvation than the faith of a devil who believes and retains his devil nature. Indeed this is the point of discrimination between the two kinds of faith. The one saves the soul, changes the life, and the other leaves its possessor in sin and with a hardened unrepentant heart.

True faith will always be followed by its appropriate concomitant fruits or evidences, including as the early Moravians taught:

Dominion over sin; constant peace; a sense of forgiveness all of which is the gift of God.

Wesley described the fruits of saving faith as, deliverance

"From all uneasiness of mind.

"From the anguish of a wounded spirit.

"From all discontent.

"From fear.

"From sorrow of heart.

"From listlessness and weariness, both of the world and ourselves."

Men **lack justification** because they lack faith, for "Being justified by faith we have peace with God thru Jesus Christ our Lord."

Condemnation is the result of the relinquishment of faith—"Having condemnation because they have cast off their first faith."

"He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed in the Name of the only begotten Son of God."

The world is **in sin** because of unbelief. The Holy Spirit convicts of sin because men believe not on Jesus. Faith in Him would eliminate the sin.

Death, listlessness, lifelessness, are all traceable to unbelief. John says that the Word was written that men might believe that Jesus is the Christ and that believing they might have life.

The absence of **joy** and peace is caused by unbelief for they are "filled with all joy and peace in believing."

Instabliity, lack of establishment, and the "wiggle and wobble" everywhere prevalent among professors of all degrees of grace, can be tracked to unbelief's lair—"If ye will not believe neither shall ye be established."

Unbelief even impugns the Divine integrity and virtually calls God a liar. Men cannot live a day without faith in each other, and though shocked repeatedly, and their confidence violated ruthlessly, they still go on placing faith in mortals. God never betrayed anyone's trust and yet it is regarded as hazardous, a risk no underwriter will assume, to launch out on God's Word. "He

that believeth not hath made God a liar; because he believeth not the record that God gave of His Son." 1 Jno. 5:10.

"He that believeth on the Son hath the witness in himself"—no longer need of great anxiety about the witness, or the assurance. The Spirit of God, sent into our hearts, when we believe, cries—"Abba, Father."

The How of Salvation—The Answer of Jesus

CHAPTER XV

"For if ye believe not that I am He ye shall die in your sins." John 8:24.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

For ages before the advent of Jesus on the scene of earth's activities, men had been looking for the Messiah. Christ performed many miracles and some believed on Him; others questioned, when the real Messiah came, would He do more miracles than this man doeth? Jesus claimed to be their Messiah and the Light of the World. More than that: the God whom the Jews claimed was their God, He claimed was His Father and if they really loved Him and knew Him as they claimed they would love His Son whom He has sent. If God were their Father He was His Son and they were brothers and should love the members of the Father's family. If, also, they were the children of Abraham, as they claimed, they would do the works of Abraham. The Abraham they claimed as their father rejoiced to see His day and if they were His children they would honor Him too.

The God they claimed was their God, yet whom they knew not, had not only sent Him but had given Him the words He spoke and inspired Him to do all the works He did before them. He claimed also to be God—"I and the Father are One."

To the charge that His witness was not true because

He bore witness of Himself He replied that there was Another who bore witness of Him, and even their own law said that in the mouth of two witnesses every word should be established.

Further, that He was their true Messiah, fulfilling all the prophecies concerning Messiah, was proven, He said, by the fact that the Father not only sent Him into the world, (that He did not come of Himself) but that the Father actually gave him commandments, what to say and what to speak and showed Him what works to perform, so that His doctrines and works were not His own but His that sent Him, and rejecting such overwhelming evidence was not to reject the Man Christ Jesus before them but the One they called their God, who sent Him.

Again, in the controversy, He charged them, "Ye both know Me and ye know whence I am; and ye know that God sent me and confirms my Divine origin, by the working of such powers and miracles as the world never knew; "but though He had done so many miracles among them yet they believed not on Him:" even His own brethren did not believe on Him. "Whence is He?" "Who is He?" "Where will He go?" "Will He go up to the feast?" "Will He kill Himself?" were questions asked. There was a division because of Him.

It is a pathetic fact that the Son of God, most worthy of perfect trust, must ever labor to get men to believe on Him. The Master tells the unbelieving Jews that His Father had confirmed His mission by every necessary evidence; that He was sent of God no fair mind could doubt, and if after all this overwhelming evidence they still persisted in their unbelief they must die in

their sins: "For if ye believe not that I am He ye shall die in your sins."

The text teaches that the Jews, with all their faith in God as their Father and themselves as His chosen people, were sinners—that they, religious to the extreme, were too, in sin.

It teaches that they needed saving from their sin by some outside agency or agent than what they trusted as equivalent to salvation. That their boasted descendancy from Abraham or ancestral salvation was inadequate to their need; that unless they were saved from the sins of their life and state there would be the payment of the fearful penalty of present and eternal death in sin; that they might be saved, impliedly from all the guilt, pollution, power and penalty of their sins and sin on the simple condition of **Faith.** But properly directed faith: not by faith in traditionalism, nor ancestry; nor in a dogma, creed, party or movement sect or system, but by faith in a Person: "Believe that I am He" —Messiah.

What a terrible alternative for unbelief! Faith or Death! Death, present and eternal!

How we have darkened counsel by words! How we have muddled the way to salvation by our insistence on salvation by newly invented modern Protestant works! How we have blocked the way to the cross, in ignorance, insisting on things and steps as essential which God's word is strangely silent about! We have intervened steps between men and salvation! We have said you must do this and this and you must see this and this and this and you must believe this and this and this.

In the text the Lord Jesus lays down one single solitary condition for salvation and it is not faith in a statement of doctrine or things one must do but faith in Some One, faith in a Person, Himself. There may be subsequent acts of faith in Himself for higher degrees in salvation but in each instance the condition is the same—"Sanctified by faith that is in Me"—a different apprehension of need supplied by faith in the same One.

This has been our trouble, we have many times tried to pin our faith, and have forced others to pin their faith, to things which were short of Jesus Christ Himself and we have almost driven freedom in Christ from the world, so that an earnest soul asks—"Where are the really free souls in Christ?" With Romanism it is faith in the infallible Church and Popes; with Protestantism it is fast becoming a matter of faith in the infallible consciousness of the 20th. Century stamp. But, thank God, all these lights have failed, only Jesus has not failed; He abideth faithful; He is ever the same. Unless we see Him as the end of the law for righteousness, and repose our faith in Him alone we must ever continue to be tossed about by every alternating wind which blows like the North Dakota tumble weed—by every wind of doctrine, by every new preacher and every new shade of meaning in interpretation of the Scriptures. Let us immediately stop trying to adjust ourselves to men and submit ourselves to the Master. He will resolve our troublesome religious questions by the Vision of Himself—"When you see Me," he said to the questioning disciples (Weym., Tr. Jno. 16), "you will ask Me no questions then."

The Master Illustrates the Method of the Text in His own Work.

Instance the poor cripple at the pool who was looking to many sources for healing except the one right source.

He was pinning his faith on the certain season.

He was trusting the waters.

And the waters when troubled.

And to stepping in them first.

And to the angel who came down to trouble the waters.

Finally he thought some man could help him: "I have no man to put me down" when the certain season rolls around with the down coming angel and the troubled waters. Is it not pathetic how the poor world after numberless disappointments and positive betrayals through man still looks to man and his efforts for deliverance from its ills?

Jesus pitied his plight, knew the futility of salvation from all other sources and securing his attention to faith in Himself said, "Rise, take up thy bed and walk."

We would not need to lie around with the multitude so long in helpless spiritual impotency if we would be willing to look away from everything and everybody to Jesus. That is what Hebrews 12:1-2 means in the German translation: "Look off unto Jesus." Look off of everything and every body and every human prop and method, and every source of deliverance except Jesus Himself. "For if ye believe not that I am He ye shall die in your sins."

Then instance the man born blind, whom Jesus healed and whom the Jews for jealousy excommunicated.

He has peculiar love for those who have been cast out of the synagogue for His Name's sake, so He hunted him up at the outskirts of the city and asked him if He believed on the Son of God, and the healed blind man replied, "Who is He Lord, that I might believe on Him?" Jesus tenderly replied, "Thou hast both seen Him and He it is that speaketh with thee." And he worshipped him and was saved without any other condition—the vision of Jesus is enough.

Observe, Jesus did not ask him if he believed in the Rabbinical lore, or the Talmudic expositions of the Doctors of the Law, or the six hundred and thirteen negative and positive rules for salvation, of the Pharisees who were dead in sins notwithstanding all their pretense to piety, but the one sufficient question, "Do you believe on the Son of God?" Let us repeat, "For except ye believe that **I am He** ye shall die in your sins."

Having Him the soul need not be concerned about joining the propaganda or submitting to the doctrinal formulae as a condition of salvation, but is free to follow the Lamb whithersoever He leadeth, for He includes all the good in all parties and formulaes.

Let not the seven steps of Keswickism, nor the hundred distinctions between justification and sanctification of the zealot for fine discriminations, nor theories of the one, two, three or fourfold gospel (which is, however manifold) neither yet the traditions of the elders ancient or modern nor the commandments of men nor their peculiar doctrinal tenets keep us from going straight to Jesus believing on Him and being filled with all joy and peace in believing.

Oh, that our churches, instead of offering men their

peculiar tenets would simply present Jesus as the One essential to salvation in all its stages. How sweet, and how simple is Jesus' method of salvation from sin by faith in a Person, rather than in a sacrament or a system. How much easier to repose faith in a Person than in that which is impersonal!

The case of the Samaritan woman at the well is another illustration of the Master's use of the method of the text. He did not stir her antagonism by specifying a change of church relation from Samaritan to Jew, or of worship, from Mount Gerizim to Jerusalem, or proselytism from Samaritanism into the Jews' religion, for the Jews had no dealing with the Samaritans. He simply offers Himself as the way out of her dilemna: "If thou knewest the gift of God (Jesus Himself is the Gift of God of whom Paul wrote 'Thanks be unto God for His unspeakable gift') and Who it is that asketh thee drink thou wouldst have asked of Him and He would have given thee living water."

We are in danger of losing Christ Himself in this day as in Luther's day. Only then He was lost in the dark. Our danger is that we shall lose Him in the light of what we term correct knowledge about Him. Only now with so much activity in His Name it will be difficult to see wherein we have lost Him. We have substituted a Christian (?) legalism, as one suggests, for the ancient legalism.

There are between seven and eight thousand references to Himself in the New Testament and including Him in the unity of the Godhead a fair approximation of the references of the entire Bible would be fifteen thousand. Think of this preeminence of the Personal God

and then of how much more we hear of the church than Him; and of the emphasis of a particular mode of baptism which it is hard to prove was ever practiced; or of the hair splitting doctrinal discussions down through the History of the Church. We think there are not five hundred references to the Holy Spirit in the New Testament. Not twenty-five references to speaking in tongues in the entire Bible. Six hundred references to the coming of the Lord; few to the triulation; one specific reference to the second grace, though it is implied oftener, in the New Testament. No mention of the four-fold Gospel specifically. Go on my reader and develop this thought and see how the ratio or proportion of the exaltation of Christ Himself overtowers every other doctrine. Then think how we have contended for these and divided the church into endless sects and parties and thereby stumbled and damned many of the world, and Oh, may it please God to lead us all back to the feet of Christ in deep penitence because of our ignorance.

The position of Sonship was bestowed upon those who received Himself: "For as many as received Him to them gave He power to become the sons of God even to those who believed on His Name, which were born, not of the will of the flesh, nor of the will of the man but of God." The writer of these lines is deeply conscious of his unworthiness of all the manifold goodness of God to him in Christ, but he has many times been thankful to God that the man of God who won his soul did not offer him salvation through the Southern Methodist Church; but offered him Jesus only and asked him to accept Him, which he did the best he knew, and was

born of His Spirit, later making a full surrender and was filled with the Spirit.

Zaccheus received Him joyfully and salvation came to his house, including in his conversion the giving of half his goods to feed the poor. Where do those come in who claim a life a degree in advance of Zaccheus who still limit their stewardship to a Mormon's one tenth?

This direct faith in Jesus merits the Father' love: "The Father Himself loveth you because ye have loved me and believed that I came out from God."

The great issue is still Jesus Himself and whether we will have this Man to reign over us.

The famous text, John three sixteen, is in harmony with the text: "Whosoever believeth on Him shall not perish (or die in his sins), but have everlasting life"—"Except ye believe that I am He ye shall die in your sins." Let us ever remember that God offers us salvation not by faith in a dogma or doctrine, but by believing in a Person, His Son.

Philip Schaff said: "The Person of Christ is the great Central Miracle of history and the strongest evidence of Christianity. The Person of Christ is to me the surest as well as the most sacred of all facts; as certain as my own personal existence, yea, even more so; for Christ lives in me, and He is the only valuable part of my existence. I am nothing without my Saviour; I am all with Him, and would not exchange Him for the whole world—**His saving grace flows and overflows to all on the simple condition of faith in HIMSELF.**"

"Evangelical Theology is essentially Christological, or controlled throughout by the proper idea of Christ as

the God-man and Saviour. This is emphatically the article of the standing or falling church." Ibid.

We might easily see that this is so in our justification without seeing that it is equally so in our sanctification: "That they might be sanctified by faith that is in ME", a Person. Acts 26:18. To the believers He offered a deeper freedom on condition of continuing in His Word—another revelation of Himself as Truth, and the Truth (Jesus) shall make you free indeed.

Jesus does not emphatically prescribe a lengthy process for freedom from sin either in its guilt or pollution, in its pardon or cleansing. The writer has seen many instances of pardon and purity within from five minutes to a few hours after the first apprehension of faith in Jesus as sacrifice for sin.

It is said, "That for hundreds of years the Monastic establishments of the Roman Church (and I quote this to call attention to similar tendencies among all churches: we glibly call Rome, Babylon: whereas any organization extant without the Spirit of Jesus is Babylon) prescribed in their rules of life, methods more or less elaborate, by which the religious are led towards perfection. The Jesuit System reduced its rules to military precision and rigor."

But Protestantism may unconsciously do the same with our emphasis on secondary things; with our seven steps to victory. They are doubtless good steps, and more or less implied in believing on Jesus, but their prescription came after Christ. He only required the one step of belief in Himself for salvation from the guilt of sin, and continuity in His Word and trusting in Him to become free from sin or free indeed. "Sanctify them

by thy Truth, Thy Word is Truth," and "the Truth shall make you free."

Steps to salvation and humanly imposed conditions, however good, are very apt to divert the mind from Jesus to the steps we are taking and unconsciously the soul trusts the steps when God orders us to trust the Lord Jehovah.

It is a serious thing when Jesus says He alone is the way, to present seven steps however good, as the way. It is serious to intervene anything between the soul and the Saviour.

A prescribed process to victory may not work alike in all cases, as God will not be standardized, in His method of delivering the soul. He uses great variety and brings some souls into salvation and Canaan, as of old, in a way they know not of.

God save us from a cut and dried, formulaed special-mould method of gaining salvation or sanctification, and help us to welcome any method and means God is pleased to use. A Scotch revivalist says "Ye canna put God in a corner."

We must not look to measures, steps, procedure or processes, but to Christ Himself.

The Lord is not always uniform as to methods, but He is more or less so as to results. He is not like man, who to get uniform results must use the same moulds or patterns. God can use a great variety of methods and arrive at the same results.

Mr. Moody used to say, "The surest way not to help another man is to tell him your experience. This is because in entering the Christian life the same process is not prescribed for all. Your experience is your own

and not another's because you are not another. God has life for every seeker which will just suit him. Offer not your experience to the seeker, but your Christ."

A preacher announced his topic: "Many people want what they don't need and need what they don't want. You need the Church". And so four hundred years after the Lutheran Reformation showed the fallacy of salvation by the Roman Church, the Protestant Church is still offering men a system rather than a Person, and under a new name is repeating the old error of substituting a Church for Christ.

The Greek word "ARKAGOS," translated LORD, means the One in supreme authority, the Head, Chief, Prince, King, Master, Ruler, Governor or Owner.

Much mediaeval religion was pure paganism—founded on superstition and fear; its motive in seeking the church was benefit to self. How far are we removed in much of our modern religion? Erasmus wrote: "One worships a certain Rochus, and why? For what benefit? Because he fancies he will drive away the plague from his body. Another murmurs prayers to Barbara or George, lest he fall into the hands of his enemy. This man fasts to Appolonia to prevent toothache. That man gazes on an image of the Divine Job, that he may be free from the itch. In short whatever our fears and our desires, we get so many gods over them and these are different in different nations.

"This is not far removed from those who used to vow tithes to Hercules in order to get rich (or now give them to God to be prospered); or a cock to Aesculapius to recover from illness; or a slain bull to Neptune for a favorable voyage. The names are changed but the objects are the same."

The twentieth century can equal all of this: a prominent business man told the writer that it was a paying investment to belong to the church, with the ruling that its members should buy from and sell to one another, because it made business for him. Religious for business reasons! A devil could be religious for the same motive! Business men are not slow to see the advantage even of a popular evangelistic campaign, commercializing the talents of the evangelist, advertising a revival as a community affair, adding volume to business, an asset to the value of real estate. How our motives need searching!

Submission to the Lordship of Jesus will end all wrong motives in uniting with the Church for business and social reasons, for personal benefit, and give the larger, better motive of the glory of God.

Instead of trying to placate some false deity thru devotion and tithe payment, we often try to make a false deity out of the One and only true God.

The Lordship of Christ

CHAPTER XVI

"And that no man can say that Jesus is the Lord but by the Holy Ghost."—I Corinthians 12:3 (last clause).

Calling Jesus truthfully Lord, is a matter so momentous that no man can do it unless the Holy Ghost has worked the miracle in his heart. Weymouth's translation reads: "No man is **able** to call Jesus Lord but by the Holy Ghost."

The context shows that Paul has specifically in mind His Lordship of the distribution of the nine supernatural gifts which are outside the realm of saving grace. The Lord divides these **"Severally as He wills."** This is important to note because there are many who claim that all may have all the gifts. But all do not speak with tongues, all do not have the gift of healing, all do not have the gift of faith for working works of power outside the realm of salvation, as did Mueller, as evidenced in his care of thousands of orphans.

I recall one man who publicly boasted that he would have the gift of tongues in spite of the people who were trying to show him that it was not for all. He spent many nights in prayer, sold all and moved to California, where the Tongues' Movement is strong, and continued his seeking, yet never, to our knowledge did he speak in tongues. His wife, who did not seek this particular gift, broke out spontaneously, speaking in tongues. Thus God divides the gifts severally as, and to whom,

He will. He is Lord of their distribution and we should not dictate to Him as to which gifts we will have.

As a parent, I know the appropriate gifts for my children; I would not present the boys with dolls, nor the girls with baseballs; neither would I give candy to one of the little girls if I knew it would hurt her, while I might give the other girls some, who could eat it without harm. Likewise, our Heavenly Father can be trusted to give to each child, the appropriate gift.

There is an undue magnifying of gifts. Let them have their proper place, and covet earnestly the best gifts, yet there is a more excellent way—the way of love. Let us not be deceived by the thought that we are guarded from falling because of our gifts. The Adversary does not care so much about the gift, nor where it was received, nor the time, but he does fear who bestows the gift, He does fear the One who works in and thru us; he fears when he sees Jesus!

Suppose that the writer has an enemy (a supposition not altogether improbable) who seeks to injure his loved ones, and that, thinking to out-wit him, he takes valuable presents for all and then leaves home with a sense of elation in the assurance that the enemy has been baffled by the gifts and cannot harm his dear ones. What folly! The enemy says: "Here is a fool; I am not afraid of all the presents in the universe he might leave his loved ones, but I have heard that he has a terrible punch in his right arm and a record for great physical strength. **I am afraid of him.**"

Oh, beloved, see in this homely illustration the truth that God does not preserve us from our terrible foe by any, or all of the supernatural gifts which He may

bestow upon us; He preserves us by **Himself.** "Trust ye in the Lord Jehovah for in the Lord Jehovah is everlasting strength."

THE ANNUNCIATION OF HIS LORDSHIP

Let us find the scriptural basis for the subject; in Luke 2:11 there is the angelic proclamation or annunciation of His Lordship the good tidings of great joy which shall be to all the people—"For unto you is born this day in the city of David, a Saviour, **which is Christ the Lord.**" He is more than Saviour, He is also Lord. In our emphasis of His saving and sanctifying work, we have overlooked His relation to us as Lord. Every true case of salvation and sanctification implies submission to His Lordship, and yet it is a submission whose full content we may not know only as it is discovered in the Word of God. It is easy to say, "I am all the Lord's" in glittering generalities, but it is more difficult to be "all the Lord's" in specific enumerations. It is easier to say —"Here am I, Lord," than to follow it with the clause— "Send me."

Our motives in seeking the benefits of the atonement need searching, lest they be found to be selfish. We seek pardon, purity, happiness, healing, heaven, rather than the **One** supremely worthy, and who is worthy of all for His own sake!

Unquestionably there is a looking to the Church for material benefit. A few examples: A merchant said that he found that it paid to belong to the Methodist church as the members patronized him because he was one of the flock. Another was eager for a mighty revival in

her community, as her farm adjoined the church and she was eager to sell it at a handsome profit and the revival would gender interest in her farm!

Preaching in Boston, we invited a Jewish tailor to the services. "Oh, sure, I come to the service—the pastor is my customer!"

Ofttimes the church is joined for social reasons and for the sake of reputation—it is the proper thing to do; the best people of the community belong,—so why not? And there are those who find it a fine place to exhibit their costumes, particularly their Easter toggery.

The writer is ashamed to tell it, but as a young man in a strange city, he sought out a church and joined it from mixed motives; he wanted to go to heaven, to go to hell would be disastrous, and he was anxious to remain in the most respectable society, ad infinitum. If there were no other sins, these selfish motives alone, would be sufficient to shut heaven against us.

Sometimes religious societies are joined for jobs, and beds and food. These are the loaves-and-fishes-followers; rice-Christians they are called in China; or perhaps by joining, is gained the good graces of some attractive young lady. Politicians are not unmindful of the benefits of churchianity. God search and purify our motives in uniting with any church organization or movement. Praise God that so far as the true Church is concerned, we are assured that the Lord adds daily to the Church such as are being saved, and that it is upon the Rock Christ Jesus that **He is building His Church, "and the gates of Hell shall not prevail against it."**

Do we often seek our own, and not the things of Christ? Are we thrill-seekers-ecstacy hunters, living too

much in our emotions? Let us remember that the joy set before Christ was secured thru suffering—His were the spiked hands, the spear-pierced side—the thorn-crowned brow and anguished mind, and all for **our sake,** He never sought joy for His own sake.

To a large extent we ignore the sacrificial phase of Christianity, and are more familiar with the promises which tell of blessing and benefit, than we are with those passages which speak of suffering, submission and surrender. Precious Promise Testaments have a prodigious sale. Let us issue a red-letter Testament with marked passages which speak of fellowship with His sufferings.

THE REFUSAL OF HIS LORDSHIP

In Matthew 2:6 we read: "Out of thee (Judah) shall come forth a Governor that shall **rule** my people **Israel.**" The Rulership, Governorship, Lordship of His people Israel—this was the purpose of His coming to them, but Israel as a nation rejected Him. Are we not committing the same sin, when we refuse Him as Lord of our individual lives, since, we find Paul saying to the Church in Romans 14:9 that the object of His death and resurrection was that He might be **Lord?**

We condemn the Jews for rejecting Christ as King and saying—"We have no king but Caesar." "Away with Him—let Him be crucified!" We need to heed lest we repeat their sin. It is true, as has been said, "We do not crown Him **Lord at all,** unless we crown Him Lord **of all.**" He came as Prophet, Priest and King. We accept the Prophet Who forth-tells coming events, and the Priest Who intercedes for us at the Throne of Grace,

but the idea of a King and His Rulership is often not so pleasant; it carries with it the thought of the levying of tribute, the call for sacrifice and service, and the leaving of home and loved ones to go forth to battle and often to death!

It is so much easier to hold theories of salvation, of sanctification and of victory, than to consent to the complete dethronement of self and the enthronement of Jesus as Lord. There are tens of thousands holding the theory of complete surrender who know no more of it experimentally and actually, than the Hottentot. The man who fully surrenders to Jesus as Lord, places no more value on anything he may possess, than its relation to the extension of the kingdom of heaven. To be as devoted to the Lord's interest as we are to our own, is to approximate the consecration outlined in the New Testament. When we more readily do for self than we do for Him, our love for and consecration to Him is questionable.

"But his citizens hated him and sent a message (an ambassage) after Him, saying, 'We will not have this man to reign over us.' "—Luke 19:14. **To reign over us!** It is literally true that the carnal mind is enmity against God—it is enmity against the Lordship of Christ—it does not oppose doctrine, or experience or emotion so much, but it is up in arms at the thought of self being dethroned and the enthronement of Jesus Christ.

A General delivers his country from the iron ring of foes; he is feted, honored, banqueted; the city is gaily decorated; speeches and eulogisms are forthcoming! The throne happens to be vacant and someone suggests that the great deliverer be made King, but there is a

storm of protest. "He has done very well to rescue us from our foes, to save us from our enemies, but we will not have this man to be king over us."

How similar. often, is our attitude toward the Lord Jesus. We accept His death, His atonement, our deliverance from sin and our citizenship in heaven, our escape from hell, but when it comes to making Him Lord of all, we cry with the Jews—"We will not have this man to reign over us.—We have no king but—self, money, pleasure."

"How often will a great part of the church lie cold and dead, till a revival commences! Then you will see them bustling about, and they get **engaged,** as they call it, in religion, and renew their efforts and multiply their prayers for a **season**; and this is what they call getting revived. **But it is only the same kind of religion they had before.** Such religion lasts no longer than the public excitement. As soon as the church as a whole, begins to diminish their efforts for the conversion of souls, these individuals relapse into their former worldliness and get as near to what they were before their supposed conversion, as their pride and fear of the church will let them. **When a revival comes again,** they renew the same round; and so they live along by spasms, over and over again, revived and backslidden, alternately as long as they live. **The truth is that they were deluded at the first** by a spurious conversion, in which selfishness was never broken down; and the more they multiply such kind of efforts the **more sure they are to be lost.**

"It is very common for such professors, after a season of anxiety and self examination, to settle down on the **old foundation.** The reason is, their habits of mind

have become fixed in that channel, and therefore, by the laws of the mind it is difficult to break into a new course. It is indispensable, therefore, **if you ever mean to get right, that you should see clearly that you have hitherto been WHOLLY WRONG,** so that you need not multiply any more the kind of efforts that have deceived you heretofore. Your selfish hearts were **unbroken.** This is the source of your delusion, if you are deceived. If your selfishness was subdued, you are not deceived in your hope. If it was not, **all** your religion is **vain,** and your hope is vain."

Here we have the thought vividly put that our motives in joining the church and seeking religion and religious experiences were selfish; that we thought of our own aggrandizement and good rather thn the glory of God; the idea of submission to His Lordship did not dawn on our minds. Like the ten lepers we wanted and got the healing without thought of regulation by the Healer. The conscience of only one smote him and he returns to follow Jesus as Lord of His life. The distinction between His Saviourship and His Lordship is easily seen. One is drowning I throw to him the life line and rescue him. I am only his rescuer, his deliverer, his saviour, I am not his lord.

The exaltation of Christ's Lordship was the climax of Peter's Sermon on the Day of Pentecost.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, **both Lord and Christ."**

"Now when they heard **this** they were pricked in their heart, and said unto Peter and the rest of the apostles: 'Men and brethren, what shall we do?' " Peter's

answer telling them to repent and be baptized; his encouragement that the promise was to them and their children; his other words of exhortation and the sequel of three thousand souls added to the believers, followed by their steadfastness in doctrine, fellowship, and breaking of bread and prayers, their community of goods, their continued unity, their spirit of praise and influence over the people, are known to all. When we speak of definiteness in Pentecostal preaching, let us not overlook the acknowledgement of His Lordship as necessary to receiving the fulness of the Holy Spirit. Acts 2:36.

LORD OF LIFE

There are heathen gods many and lords many but we never read that they are the life of their worshippers. Jesus is the Lord of life. He came that we might have more abundant life; we are to live because He lives; Christ who is our life; those who eat Him (by faith appropriate the merits of His atonement) shall live by Him. He is called the Prince of life.

"And killed the Prince of life whom God has raised from the dead." ;Acts 3:15.

PRINCE AND SAVIOUR

"Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Prince and Saviour! As Saviour He saves and sanctifies us, as Prince He is Lord of those whom He saves, owning, ruling, regulating, directing, as He wills.

I might rescue one from drowning and he might appreciate it and thank me for the deliverance and then go out from my presence; or he might say that his appreciation for the rescue was so great that he wanted me to be the director of his life henceforth. Just so, we might appropriate the Lord's saving, rescue work, and yet not seriously think of submitting ourselves to His Lordship or Rulership. To try to be our own boss spiritually, is fatal, and is the spirit of the Lawless one.

HE IS LORD OF ALL

This was the note Peter had been preaching to Cornelius' household when the Spirit fell on all them that believed: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: **(He is Lord of all)** That word, I say, ye know, which was published thruout all Judea" . . . Acts. 10:36 . . . "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word."—Acts 19:44.

This should be the normal order of Gospel preaching in the power of the Holy Ghost, the hearers receiving deliverance during the ministration of the Word. "Receive with meekness the engrafted Word which is able to save your soul." The gospel is the power of God unto salvation to everyone that **believeth.** "He sent forth **His Word** and healed them." The writer is coming more and more to discard all other methods of doing God's work, save in ministering the "faithful Word". "We will give ourselves **continually** to prayer and to **the ministry of the Word",** if practiced today by preachers,

would solve every Church and spiritual difficulty, and many of the world's problems. "Thy **Word** is a light unto my feet and a light unto my path." The Lord worked with the disciples, **confirming THE WORD with signs following!** Note too that the knowledge of and assent to His Lordship, precedes the filling with the Holy Ghost.

WE ARE TO CONFESS THAT JESUS IS LORD

"Ye are my witnesses that I am God" (Isaiah). We would not minimize any of His works but we are also to confess His Lordship as a condition of salvation: "That if thou shalt confess with thy mouth the Lord Jesus (the Revised Version reads—**"Jesus as Lord"**) and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Romans 10:9.

The **greater** includes the lesser and the **whole** includes the parts and the **general** includes the particular and the confession of Jesus as undisputed Lord includes all of His benefits: with Him all things are freely given. John Inskip saw this truth when seeking to be sanctified and finally entered in by the confession "I am, wholly and forever the Lord's;" that included all. The confession of the Lordship of Christ if not voluntarily given will ultimately be compelled from every tongue: "That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that **every tongue should confess that Jesus is Lord**, to the glory of God the Father." Philippians, 2-10:11.

HIS LORDSHIP, THE OBJECTIVE OF HIS COMING

The Objective of His incarnation, birth, life, death, resurrection and ascension was that He might be Lord: This was the end He had in view: not merely to save us or sanctify us or heal us or any of the benefits He might confer upon us not to give us theories or institutions or ordinances, but that He might ascend the throne of our hearts and wield the sceptre of power there bringing every thought and deed into captivity to His Sovereign will; that He might be Lord over us for our direction as well as our protection. Not arbitrarily but for our good: submission to His lordship involves our highest happiness and usefulness. This was the purpose of His coming. Christ is the End of the law for righteousness to every one that believeth. Once after preaching on the purpose of His coming, His Lordship, a dear old lady who magnified more what He did than what He was in His own Person wrote to us and expressed a wish that if we returned to that camp meeting another year we would preach the **whole gospel.** We were perplexed to know how one could preach beyond the Lordship of Jesus. See Romans 14:9.

HIS LORDSHIP AND SANCTIFICATION

A perplexed soul said to a preacher who had spoken on "The Lordship of Jesus," "But where does sanctification come in?" The apt reply was "By making Him Lord." There is no Bible sanctification without assent to the Lordship of Christ before its reception and con-

tinuously for its retention. Sanctification is by the indwelling of God: "And the heathen shall know that I am the Lord, saith the Lord God, **when I shall be sanctified in you before their eyes.**" Sanctification by the indwelling of a Person, the Lord God. Not a blessing though that is included, but **God** Himself sanctified in them as He said: "I will be sanctified in all them that come nigh Me and before all the people I will be glorified." The word heathen is nations, in the Revised Version, who hold God in reproach and derision. This will be God's way of removing the reproach of His brethren. What a revelation will come to the world of His Eternal power and God-Head when Christ shall be sanctified in His chosen people Israel. Of the Church it is said: "But of Him are ye in Christ Jesus, who of God is made unto us (that is Christ is made unto us) wisdom, and righteousness, and sanctification, and redemption: now why? That, **according as it is written, he that glorifieth, let him glory in the Lord.**" First Corinthians. 1-30:31. But we have been glorying in the benefits enumerated rather than in the Lord. One final passage: "But sanctify the Lord God in your hearts." First Peter 3:15. This is definite enough that sanctification is by the indwelling of the personal God by whose indwelling it is effected and by whose indwelling it is perpetuated, but the Revised Version is more vivid, linking sanctification with the Lordship of Christ: "But sanctify **Christ in your hearts as Lord**" and thus there is a basis for an ever ready testimony concerning our hope, for our hope is Christ in us, the hope of Glory.

Constant assent to the ever unfolding subject of the Lordship of Christ is also the objective for the

growth of those who have sanctified Him in their hearts as Lord: "But grow in grace and in the knowledge of our **Lord** and Saviour Jesus Christ." He is Lord as well as Saviour.

His Lordship is the Basis of the—

Brotherhood of Man; Service of Man; Equity in Wage

All other ties of brotherhood among men are insufficient; ropes of sand which fail in the crucial testing time: "One is your Master even Christ and all ye (who submit to His Mastership) are brethren" with the brotherly helpful spirit serving each other according to capacity without any other impelling motive than His Mastership. "For we preach not ourselves, but Christ Jesus the Lord; (the Revised Version says **as Lord), and ourselves your servants for Jesus sake.**" Second Corinthians 4:5. Our service to our fellowmen is an expression of our love to Jesus; in His Name. **Equity in Wage:** "Masters, give your servants that which is just and equal; knowing that ye also have a Master in heaven." Pay according to your ability, as you would like to be paid. Give the seamstress, washer-woman, ditch-digger, and carpenter and house girl a living wage. People can not understand our theories but they can comprehend fair treatment. I think of one dear old man who was saved by fair pay for a little puttering job. As the tears unbidden gushed forth and he reached for the old tattered red bandana handkerchief, he sobbed out in broken voice, "I tell you I have worked a good many years for men and nobody ever gave me anything before; I tell you brother, I believe you are a Christian." Before he died he sent us word that he was saved. What

is the attitude towards the old and feeble and slow? We cannot afford to hire them? What saith the Scripture? "Ye that are strong ought to bear the infirmities of the weak."

EXTENT OF HIS LORDSHIP

There is an annual custom in London where the Lord Mayor drives to different parts of the city and reads a proclamation about the bounds of the city limits, crying: "The bounds of the city limits of London extend to here." Moving about from section to section he repeats the same words. The limits of the Lord's authority over our lives need to be determined. His authority extends over all our lives and every department of them. We are often like the man who told his friend to make himself at home; to roam all over the house if he would. Taking the host at his word, he started on a tour of inspection, going to the kitchen first: but the scowl on the face of the cook told him plainly that no mere man was wanted there when she was preparing dinner. From thence he went into the drawing-room where the young lady of the house and her beau were sitting; one look from them was sufficient. Disappointed at the outcome, he returned to the library where the man of the house, also a man of letters, was busy preparing an essay. He spoke not a word and the friend was uncomfortably aware that his entrance was regarded as an intrusion. Is it not so in our wholesale invitations to the Lord to come into our hearts? We surrender all; invite Him to make Himself at home; give Him the keys, tell Him we yield to Him our whole

benig; and when He takes us at our word it is not long before He notices the tell-tale wince as He probes the secret chambers of our hearts and is pained that our lips show the love our hearts do not contain; that we love in word and tongue and not in deed and truth.

HE IS LORD OF OUR BODIES:

"Ye are not your own; therefore glorify God in your bodies and spirits which are God's." The body is for the Lord. He has chosen it as a temple of the Holy Ghost; as the instrument through which to manifest the life of His Son; we must abstain from fleshly lusts which war against the spirit; whatsoever we do whether we eat or drink we are to do all to the glory of God, eating only that kind and amount of food; and drinking that kind and amount of drink which does not harm the temple of the Holy Ghost; using all of its functions in moderation, avoiding excess. It takes a deep degree of consecration to hold all the powers of our bodies sacred to the Lordship of Jesus, a deeper degree than many suppose.

He is Lord of our minds: the realm of the thought life where He would cast down every high and lofty thought which would exalt itself against the knowledge of God; He commands the wicked to forsake his ways and the unrighteous man to forsake his thoughts and commands the sinner to cleanse his hands and the double minded man to purify his heart. Our thought life is the index of our characters: "As a man thinketh in his heart so is he." The thought and look of lust as much need cleansing as the act of adultery. It is in the realm of

the mind that Satan works as the god of this world, blinding the minds of those who obey not the gospel, vainly puffing up the fleshly mind in defiance of God, whom, when they know Him as God, they glorify Him not but worship and serve the creature rather than the Creator, who is blessed forever.

He is Lord of all our means: "Whosoever he be of you that forsaketh not **all** that he hath he can not be my disciple." He is not Lord of a fractional one-tenth. "He is **Lord of All.**" Acts 10:44. Everything is held subservient to His ownership. Whatsoever **He saith** unto us we do it. We keep not back even a part of the price. We give **as** He prospers us (First Corinthians 16:2). The earth is the **Lord's** not the landlord's; the cattle are His and unless we be cattle-thieves we do not place our brand on His cattle; the fowls of the heavens are His; the beasts of the field are His and the wealth in the earth; we consent to His ownership of all. And yet we do not live in fear of His ownership. He no more takes advantage of His surrendered children than the right parent would oppress submissive children. Whatever He demands is a joy. Those who refuse His Lordship of means are saving for the Man of Sin!

He is the Lord of our Talents and Sphere of Life Service: If He claims us for Missions we do not choose the law or business or the lecture platform or any profession; if evangelism afield, we will not settle down in the pastorate; if preaching we will not take the financial agency.

Christ is the Head of the Church as the husband is the head of the wife—at least it used to be so with the old-fashioned woman. Times have changed and the

modern woman aspires to be head of the state, the husband, home, and all else. But it is the reversal of God's order, who imposed submission to the husband on the part of the wife. Man is the type of Christ and woman the type of the Church; when she takes the lead, and usurps the headship, she is out of Divine order, and becomes the type of the Head, or Christ, of which, scripturally, man is the type. We speak here of believers. So far as the unsaved are concerned, the curse of the fall is still upon the woman in that—her desire shall be to her husband and he shall rule over her. In this connection let us not overlook the admonition of the Scriptures—"Husbands love your wives **as Christ loved the Church**, and gave Himself for it." Christ's love for the Church is a great, overwhelming love, unfathomable in its tender, watchful, loyalty.

One of the flagrant signs of the approaching end of the age is the fulfilling of the prophecy that in the last days women will usurp authority over the man. Surely, in the light of this prophecy alone, we see plainly that the coming of the Lord draweth nigh.

In connection with this subject we are reminded of the story of the man who drove up to a house and asked a weazened little man—"How is everybody?" The little man piped back—"Oh, she's alright."

Finally there is a fearful penalty for the rejection of Jesus as Lord.

"But those mine enemies which would not that I **should reign (rule)** over them, bring hither, and **slay** them before Me." Luke 19:27.

The Lord's Promise to Remove the Stony Heart

CHAPTER XVII

THE STONY HEART

. . . . And I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26.

The text describes both the hardest thing in the world and the most difficult surgical operation. Nothing is harder than the stony heart in man; nothing more unreasonable; nothing more unresponsive to pity and sympathy: the stony heart is hard, unfeeling, unresponsive, unyielding to the law of God and in itself it is impossible of betterment. The only remedy Jehovah has for it is **Removal, Elimination, Taking Away.** Like the carnal mind; "it is not subject to the law of God," Paul wrote "neither indeed, can be"; it is enmity to God; it cannot please God; its promptings bring death. It is the affliction of religious people. Paul wrote of its synonym: "Take heed (warning) therefore brethren (it is the affliction of Christian brethren) lest there be in (it is an inside affliction) any of you an evil heart of unbelief in departing from the living God (it is prone to leave God)—from this Scripture doubtless the poets got the idea of the "prone to wander" condition of the heart.

The text also describes the most difficult surgical operation in the world. We read and hear of truly marvelous feats of surgical skill—the removal of one lung and the patient lives: the removal of a kidney; cancer,

tumor, appendix; of blood transfusion and of skin grafting,—radium treatment, and other remarkable feats of surgical skill but we never read or hear of a major operation on the heart. We read one account of a minor operation on the heart—the repairing of the thin outer cover with minor stitches and the latest report said the patient was doing well. But no where in the universe has any one had his heart removed and another put in its place and survived the ordeal. Our text is figurative but it illustrates the difficulty and delicacy of the operation Jehovah is to perform for us. He can do what no surgeon has the temerity to do, perform this delicate operation so that we survive the ordeal—take one out, the stony heart, and place another in its stead, the fleshly heart and we live on without the miss of a heart beat.

We repeat that the stony heart is the affliction of the religious man. The Lord Jehovah is the authority for the statement. Several "Thus saith the Lord's" precede the text. Its removal is His own volitional act. We wish in this study to avoid as far as possible the dogmatic statements of men of all schools and cling closely to the Word of Jehovah. The promise is specifically applied to Israel when God shall restore, forgive, cleanse from all her idols, renew, remove the stony heart and give the heart of flesh, filled with God's Holy Spirit. We love to think that Jehovah has nothing for Israel in the Millenium He will not now confer on the fully redeemed soul. They will have the filling with the Spirit and that is our promise now and that Spirit, in all dispensations, brings the hearts of men to submission to God's will for the rule of life.

We were once preaching in a camp meeting about the Lordship of Christ and my co-worker said if we had what we preached we would give to him a fine novelty-handle pen-knife we had. We handed him the knife, and after a while he came back to the tent and said, "I have what I preach and I cannot keep your knife." If we have the Spirit of Christ now our brothers' interests are as safe in our hands as in his own. We do not think God will do for Israel in the next dispensation, what He would not gladly do for the real Christian in this; if they are fully surrendered to His Lordship.

We rejoice in the fact that while a Scripture passage has **one interpretation,** it has many applications, and while we look forward to Israel's restoration and earthly blessings in the near future, we are not unmindful that these things were written for our admonition.

A NEW HEART PRECEDES THE REMOVAL OF THE STONY HEART

A Divine gift of a new heart precedes the Divine work of **removal** of the stony heart in the order of the text: "A new heart also will I give you, and a new spirit will I put within you," then follows the promise to remove the stony heart. Something manifestly definite precedes the work of elimination. Far be it from any to say that Jehovah can not take out of the human heart all that Satan put in it That is to make Satan greater than God! The gift of a new heart is identical with regeneration or the impartation of spiritual life and synonymous with the birth of the Spirit without which a man cannot see the kingdom of God. The new

heart, which precedes the elimination of the stony heart is a gift from Jehovah—"**A new heart also will I give you** and a new spirit will I put within you." Someone says in justification and regeneration, the Lord **gives us something which we never had,** whereas in sanctification, or the removal of the stony heart, He **takes away from us something we always had.** The Lord gives us a new heart; He gives us a new spirit: He **takes away from** us the **stony heart!** and the fact that Jehovah says several times in the immediate context that He will do **this** for Israel, is sufficient evidence that it is in the heart remaining side by side with the new heart He gives, and not removed by the gift of the new heart or by growth or any other process but the exercise of the omnipotent power of Jehovah who says He will do **this** not for Israel's sake, but for **His Own Name's Sake** which was in derision and reproach among the heathen round about because of the hardness of Israel's heart and consequent dullness of mind in comprehending His will.

JEHOVAH HIMSELF IS EXALTED ABOVE THE WORK

The work is done for His Own Name's Sake, which Name was profaned among the heathen; again He repeats, "I had pity for mine holy name" and "I will sanctify my great name", "And the heathen shall know **that I am the Lord,** saith the Lord God, when I shall be sanctified in you before their eyes." Not, primarily, when He works a work in Israel or takes the stony heart out of them, but when **He Himself is sanctified in them**

—A Person indwelling them as their sanctification. Lest, like the Socinians, we greatly magnify His Person as fairer than the sons of men, and eulogize all His perfections and minimize His works, He shortly adds that synchronous with His being sanctified in them, there is a work of removal accomplished: "I will take the stony heart out of your flesh."

Let us not so magnify the beauties of Jesus that we conceal the works which He does in us, the accomplishing of which is not always pleasant to the natural man—the purging of the heart unto greater fruitfulness; the spirit of judgment and the spirit of burning; the cutting off of the right arm and the plucking out of the right eye; the forsaking of all we have; the leaving all to follow Him, etc.

Because He is exalted above His works is no warrant to minimize His works. There are things which accompany salvation: With Him he freely gives us all things. Overemphasis of some particular phase of truth is the trouble with us all and we are not willing to see truth in its proper perspective; to recognize the value of the other fellow's emphasis. One faction greatly exalts His Personality and with it sometimes make light of the definite works He accomplishes in the heart. They say it is **He! Himself!** He is all in all! Wonderful truth! But there is another side. "He doeth it" Paul wrote. It is both **Him** and it. "The God of peace **Himself** sanctify you wholly . . . faithful is He that calleth you who also will do it." Scripture reveals the **Worker** and the work; The Blesser and the blessing; the **Source** from whence the **things** which accompany salvation flow and the **things** which accompany salvation; the

Builder of the house and the house; Jehovah sanctified in the heart and the stony heart removed; **He** who sanctifieth and they who are sanctified; the Sanctifier and sanctification; the **Benefactor** and the benefits; **Christ** appearing unto Paul revealing things to him and promising to reveal other things unto him, all of which **things** He was to bear witness to; and then again the **Spirit** revealing **Jesus** unto the disciples and (He shall testify of **Me,** He shall glorify **Me**) yet he had many things to say unto them and the Spirit also would show them **things** to come, things that are **Mine** He would take, and "show **them** unto you"; also the context reveals several times Jehovah referring to His Indwelling them and the removal of **this** stony heart and that He the Lord had spoken **It** and would do **It** and that finally He would be inquired of by the house of Israel concerning **this** to do **it** for them. So those who magnify Him much above His works are right and wrong; and those who magnify it much and say little about Him are right and wrong: the happy medium is, like Paul, to say, "**He** doeth **It.**" Those who say so much of Him need to sit at the feet of those who are so adept in description of what He doeth; and those who say so much of It need to sit at the feet of those who magnify Him to learn of Him who doeth it.

FUTILE METHODS OF RELIEF

The stony heart is incapable of improvement: God will not help man in his schemes to get victory over it by culture; after its highest culture it is still the same old stony heart; no amount of science, civilization or

culture can change the stony heart. It may be organized and given lofty names but it is still the unchanged stone; transfer it—it is a transferred stone; re-name it and it is yet as hard as adamant; post-graduate it in institutions of highest learning and it is still the unresponsive stone; give it dramatic art, interpretative dancing and teach it gracefulness and then tap it and see that it has not been softened by all the processes; it is more to be dreaded than poor taste or grammar. Go on with the efforts to change it: polish it, paint it, name it, baptize it, catechise it, confirm it, commune it, join it to the church, immerse it, sprinkle it, receive it into the society on probation, or in full standing; go through the pretense of conversion with it and it is, on examination, a hard, unfeeling, unreasoning, unsympathetic stone. It can not be cured by veneering it or by poulticing it; the veneer will not stand under the test and the poultice will not draw. My wife once told me that a carbuncle on my neck was healed. I said, "It is not"—she said, "It is"; I said, "It isn't", and she said, "It is, don't contradict me because you cannot see back of your head," and I said, "I know I can't, but I can feel the back of my head. The inflammation is not gone yet. When it is healed there will be no inflammation and pain." That is how you can tell when the stony heart has been removed according to the promise of Jehovah,—the inflammation and the pain is gone.

SOME CHARACTERISTICS

The Stony Heart is Unsympathetic: Some one says the only place you will find sympathy is in the diction-

ary and that one-half of the world is dying for the lack of sympathy and the other half is dying because it does not give the needed sympathy. The stony heart is cold and passionless, not warm with love, pity and sympathy. That word sympathy means to suffer with others; it is a close relative of compassion. Christ was moved with compassion on the shepherdless multitude and when our stony heart is removed we find, with the incoming of the heart of flesh, a tender pitiful sympathy for all mankind in all their burdens. The stony heart is selfish and not generous to friend, foe or God; the heart of flesh is generous and large-hearted to a fault and, as an old woman said, "givish". I have met three men who claim to be entirely consecrated and wholly sanctified, each of whom said to me that they could as easily give God a thousand-dollar check as turn their hand over **"If they saw fit to do it!"** What kind of language is this from those who are not their own? Who belong to **another?** It is surely not the language of entire consecration for the entirely consecrated soul sees fit to do whatever God shows him to do and he fears not to do it for—"to Him that knoweth to do good and doeth it not to him it is sin."

The stony heart is **Unsubmissive,** unbending, unyielding, it does not gladly welcome the searching truth which would make it free; it is unspiritual, not subject to the law of God and cannot be. It is **unfair!** Why should a man who is supposed to be free from it have a struggle to be fair and generous; to do right; to receive truth; to walk in the light; to adjust himself to the ever-increasing demands of advancing light? to give of his means to be fair with God and man? It

lacks comprehension of the things which please God. The ox knoweth his owner and the ass his master's crib but this people do not know: the Lord raised them up as his children and they rebelled against Him—they were taken up with that which is not of God wherein He delighted not; they could not enter into fellowship with His sufferings.

The Lord has no use for the stony heart or He would not take it away and our great need is to recognize that there is something to be taken away after the impartation of the new heart and new spirit.

He will not make the discovery to all of us in the same way but He will sooner or later make its presence known to us; it may be by the revelation to us of our besetting sin of remaining unbelief; or as a quality of nature or disturbing element; or a sense of unutterable hunger to be filled with righteousness; as a Danish friend aptly expressed it: "I have the conviction of an unfulfilled longing"; or it may be a consciousness of needed cleansing; or of a wrong thought-life. Wesley called it sin in believers and Murray said that the believer must confess that he is yet in the carnal state. Finney said, "There must come a terribly searching application of the law of God to the heart and conscience of the believer before he can enter into the enjoyment of the higher life of sanctification." The need may be discovered by the consciousness of remaining carnal pride as with Dr. Coke who thought he had in his justification the removal of the stony heart. Riding along in the stage coach a fellow-traveler fainted and Dr. Coke was dispatched to the spring near by for water to revive the man. On reaching the spring he discovered there was no vessel

to carry the water in and not wishing to spoil his new beaver hat with its customary embroidered rose, he returned to the coach without the water. Looking at him in dismay another occupant of the coach asked him why he did not bring the water and receiving his reply with indignation rushed to the spring and dipped his own fine beaver hat into the spring, filled it and returned to the stricken man, and, dashing the water into his face, he was soon resuscitated. Dr. Coke, through this incident, discovered the remaining heart of stone.

The soul should pray for the Lord to reveal the stony heart, for, when the disease is recognized, the battle is half won. The government has a receiving teller in the Treasury Building who will receive our dirty, worn, germ-covered bills and give, in their place, new, clean, crisp bills that were never before in circulation. The Lord will receive our old stony hearts and give us hearts of flesh in their stead, thank God!

SOME CONTRASTS

Stony Heart which God will take away is:	Heart of Flesh which He will give is:
Unwise	Wise
Unbelieving	Believing
Unable	Able thru grace
Unkind	Kind
Unforgiving	Forgiving
Prayerless	Prayerful—spirit of prayer
Ungracious	Gracious
Discourteous	Courteous to all

Unloving	Loving
Joyless	Joyful
Unbecoming	As becometh saints
UnChristlike	Christlike—a copy, Lord of thine
Undiscerning	Discerning
Ungenerous	Generous to a fault
Unready	Ready
Unsubmissive	Submissive
Unwilling	Willing
Unyielded	Yielded and still
Unspiritual	Spiritual
Unknowing	Knowing
Unseemly	Seemly
Unthankful	Thankful

The stony heart is negative—the heart of flesh is positive—possessing all the qualities the other lacks.

FINALLY,

Notice the text: word for word—

I—Jehovah, the great **I Am** with whom nothing is impossible—Who speaks and it is done, Who commands and it stands fast—He has power to take out of the human heart all that Satan has put within it, or He is not God.

WILL—Denotes action or determination of the speaker to perform something definite. It is the direct opposite of passivity.

TAKE—That is, seize, secure: God assumes charge of the stony heart.

AWAY—That means to remove or convey: it implies absence, not presence.

THE STONY HEART—That is the definite, specific objective of this determination of the Father's will.

OUT OF—That means out not in and is as definite as to the change of location of the stony heart as the promise is clear as to the place where Jehovah puts the heart of flesh—I will give you a heart of flesh in which I will put my Spirit.

Linking these words together, we find that God promises and is determined, by a definite act of His Sovereign will, to seize the stony heart which is in us, secure it and convey it at a distance so that it will be absent, removed, outside of us, not in, and that God will thoroughly do this work. While recognizing that this removal does not preclude the impossibility of sinning, nor infallibility of judgment, nor exemption from mistake, nor from temptation, nor freedom from infirmity, yet it comprises what God has provided for us in Christ. There is no room here for a partial work or the suppression of the stone; or for more victory over it while it still indwells us, but its utter complete removal, elimination and carting away to the regions of the unknown and while the term eradication is not used here, it is implied.

This operation is preceded by the gift of a new heart and followed by a positive work of elimination of the stony heart and work of infilling: "I will put my Spirit in you"—(this may be synchronous (at the same time) or subsequent to the removal of the stony heart) and cause you to walk in and keep and do my command-

ments. Bishop Warne says of thousands of his converts in India that this is their procedure: They are first justified and then sanctified and then they tarry for the Holy Ghost. How little the procedure matters so that they are full of the Spirit of God and manifest His fruitfulness in all goodness and righteousness and truth, proving what is that good and acceptable and perfect will of God. The writer once greatly grieved the Lord for rebuking a good brother who gave ninety percent of his income to the Lord and prayed hundreds of souls into victory, because we rebuked him for saying that he was first justified and then regenerated, then sanctified and then baptized with the Holy Ghost and fire. Many who condemned the way he told his experience, had it perfectly straight according to the Wesleyan conception of the second-work, but they were woefully short on the fruit of the Spirit in life, some being lovers of money and married to the second wife while the first was alive.

"The indwelling of God in Christ is the only satisfactory answer of His amazing character." Philip Schaff.

"The groundwork of His character was the most intimate and uninterrupted union and communion with His Heavenly Father, from whom He derived, to whom He referred, everything.—Ibid.

"His self-consciousness was at every moment conditioned, animated, and impregnated by the consciousness of God."

"People want to know the truth. The dilemna of many souls is;

"What is there in Christianity which can be laid hold of and made to serve one in the practical difficulties and complexities of modern life?" The answer is, not anything in the system called Christianity itself but there is everything in the Person of Christ who offers us the secret of His own life and life in Himself even as He lived His own life through Another dwelling in Him, doing for Him what He in His voluntary humiliation as man could not do for himself.

The Master's Reason for His Life

CHAPTER XVIII

Text: John 6:57

> "As the living Father sent me, and I live by the Father (R. V. because of the Father): so he that eateth Me, even he shall live by Me." (R. V. because of Me).

If we unduly magnify Christ's Divinity, we obscure His Humanity. If we over-emphasize His humanity, we obstruct the vision of His Divinity. He was both human and divine. He was the Son of Man and the Son of God, at the same time. As Son of Man He was subject to, and entirely dependent on the Father, and apparently limited in His judgment, knowledge, authority, guidance, work, mission, words, doctrines, greatness, and teaching: "I do nothing of myself: but as my Father hath taught me, I speak these things." Of His judgment, he said: It is true; for I am not alone, but I and the Father that sent me. Of the limitation of His knowledge in His humanity He said, of His second coming, that no man knew, nor the angels, not even the Son, but of that day and hour His Father only knew. Concerning the limitations of His authority, when in the flesh he frankly confessed that it was not in His power to grant the request of the ambitious mother for her two sons that they might occupy the most exalted seats by God's throne—"It shall be given those for whom it is prepared of my Father." Of His guidance by the Father it is said—"He **must needs** go thru Samaria";

concerning His presence at the feast, He said—"Go ye up to this feast: I go not yet up to this feast; for My time (to go to the cross) is not yet full come." These are intimations that He moved about from place to place as guided by Another. Of His work He said—"I do the works of my Father"; of His mission—"He sent me, I came not of myself": of the words, "the Father dwelling in me speaks the words"; of the doctrine He taught, "My doctrine is not mine but His that sent Me": "My Father hath taught me these things." His greatness as man was reflected, derived from another so indwelling Him that to see Christ was not to see Him but the One indwelling Him; to believe on Him was not to believe on Him but on Him that sent Him; for "My Father is greater than I." The secret of His victory as Man was the indwelling of His Father and He recommends to us the same secret for the solution of our problems—His indwelling—"I live because of the Father indwelling Me, live ye because of Me, because of my indwelling your hearts by faith." Oh, that we would take the lesson from Him! "I do nothing of myself!" "The Son can do nothing of Himself!" "I am not sufficient of myself to think, speak, act, judge, or do; Another, the Father, does all for Me."

As Son of God He was One with the Father, with all power and authority in heaven and on earth; with all wisdom and omniscence. As Son of Man He humbled Himself to partake of our nature and bodily limitations; came the lowly way of all the earth, with humbler nativity than the poorest; He was subject to the laws of growth, infancy, childhood, boyhood, manhood, needing food and drink for sustenance and growth,

as we. He hungered and was weary at the well; rested there, fell asleep in the boat from exhaustion. He had His rest periods apart in the desert, away from the multitude. He needed the strength that came from prayer, fellowship and communion with God, as other men, to maintain His life of victory.

As Son of God He had power to heal the sick and raise the dead; cast out devils and to forgive sins on earth; power to lay His life down and power to take it up again. As Son of Man He exhibited all the lowly dependence on His Father God and humble submission to Him, so becoming to the creature.

As the Captain of our salvation He was made perfect thru suffering, and "in that He suffered being tempted, He is able to succor them that are tempted"—being "touched with the feeling of our infirmities."

As Son of Man He had many of the experiences common to all. He could make the words of David His own: "Come near and hear, all ye that fear God and I will declare what He hath done for my soul." He would not minimize experience; it has its place. Experience is not, however, the reason for His victory.

CHRIST'S EXPERIENCES

He was born of the Spirit—not as you and I must be born of the Spirit in regeneration, the impartation of spiritual life; He always had that; but He was literally conceived by the Holy Ghost and born of the Spirit, doubtless in painless labor. He testified of the birth of the Spirit for Himself and His disciples in His conversation with Nicodemus: "We speak that we do know and

testify that we have seen" concerning the topic of His conversation, the birth of the Spirit. He at first uses the singular number, personal pronoun, "I", and concludes with the plural number, personal pronoun, "We", acting as spokesman for the disciples, they having doubtless come on the scene sometime after he began to talk with Nicodemus.

He had the experience of **water baptism** at the hands of John the Baptist, who in pious humiliation at first refused to baptise one so pure, confessing His need of Christ's baptism, but ultimately yielding to Christ's will. It is true that Christ does not make so much of this water experience as do so many in our day, never after referring to it. Nevertheless, it is given passing notice.

He also had, in the pathway of obedience, the **anointing with the Holy Spirit.** He was not anointed of the Spirit the same as we are, but truly anointed with the Spirit. We must receive the Spirit under the symbol, type or figure of fire or water, because of our need of His purifying agencies. But Jesus, having no sin to be dealt with, receives the Spirit under the symbol of a mild, gentle dove. It is significant for us that He did not properly or fully enter on His Father's work until after His anointing. Neither should we enter upon His work without the baptism of power sanctifying us and making us fit for the Master's use.

He had the experience of sinlessness: "Which of you convinceth me of sin?" He never assumed the attitude of a sinner before God; he never asked for forgiveness; He never sought pardon for a thought or word or act. Synonymous with His sinlessness was His con-

sciousness of **perfect sanctification**: "Say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest; because I said I am the Son of God?" This is not sanctification as applied to the creature, the purification from sin; that, He never needed. It is sanctification in the sense of the dedication of Himself to the redemption of others. "For their sakes I sanctify myself." Those claiming sanctification as the destruction of sin, need also to keep this phase of His type of sanctification in mind: the unselfish phase of it—for the sake of others—We have made light of those who stop with a definition of sanctification as mere consecration for service; service is not greater than holiness and cannot be a substitute for it; but we need a greater conception of continuous service equal to the capacity of each as an inseparable concomitant and outflow of real Bible sanctification!

He had the experience of **supernaturalism** in the highest degree. By the finger of God He cast out devils. With Him it was not paramount but subordinate. He had no theories of power, but the power—all power was given unto Him in heaven and on earth. The way He demonstrated it in healing the sick and exorcism of demons for the possessed, and in quieting stormy seas, walking on waves, turning water into wine and in feeding the multitudes, is known to all. But He did not feed on, and live by His acquaintance with, and exercise of supernaturalism. He drew His life from a higher source —**"I live because of the Father."**—faith in the Father. He taught the disciples that to do the work of God they must believe on Him who sent Him, and He fulfilled

His teaching in His own work, working by faith in Another.

We find also evidences of **minute Divine Guidance** in the Master's movements. "I **go** to Jerusalem"; "I go **not yet up** to the feast", "Mine hour is not yet full come"; "I must **go** to other towns for therefore am I sent." Concerning His trip thru Samaria it is said that —"**He must** needs go thru Samaria." That illustrates how He was guided by His Father so that He was ever at the time and in the very place, meeting the very people His Father willed. His movements show subjection to the will of Another; He was guided not only in His movements, but in His words and works.

Other outstanding experiences reveal **perfect unity** with His Father: "I and My Father are One." **Companionship** and **fellowship**: "The Father hath not left me alone." **Knowledge of the Father**: "I have known Thee." **Sonship**: "I am the Son of God." Again, He calls God His Father—"My Father." **Divine approbation**: "I do always those things that please Him." This was confirmed further by the Father's own voice: "This is my beloved Son in whom I am well pleased, hear ye Him." He also had the experience of constantly **answered prayer**: "Thou hearest Me always."

One final fact in His life was the **reproach of men**: "The reproaches of them that reproached thee fell on me." For His Father's sake He was willing to be the "sign that should everywhere be spoken against." He was the Stone on whom many, hitherto antagonistic, seeing the futility of throwing themselves against God, fell, and were broken. He testified that the world hated Him for His unflinching testimony to its evil; they

called Him Beelzebub, they said He was mad and had a devil —yea, was the very Prince of devils; all this He suffered for His devotion to His Father. Although He said, "they have persecuted me", He did not glory in His reproach, but only in His Father.

As He did not live by His experiences, **neither did He live by the numerous systems of His day. There** were at least twenty different parties, religious, philosophic, dietetic, reform, Pharisaical, Saduceean, Essenian, Herodian, etc., from **none** of whom did the Son of God draw any inspiration. He ignored them all; neither did He live by their endless **traditions,** one of the parties having as many as six hundred and thirteen; nor yet by their **peculiar doctrinal tenets**; or by the **rituatlistic** form of worship of the day was His life sustained; although He went into the Synagogue on the Sabbath Day, as His custom was, still He ever drew His life from fellowship with the invisible Father. Is there not here an example for us to look higher than to the selfish parties of our time for our life, and live because of the Son, as He lived because of the Father? And yet we would not suggest the forsaking of the assembling of ourelves together as the manner of some is, but caution against substituting churchianity with its professed means of grace, for grace. "We should neither neglect nor trust the means of grace", Wesley wrote.

Christ did not live by the **ordinances,** although He instituted them. He enjoyed fellowship with His disciples in the Eucharist; He perfected the Passover from a mere protection to a love feast; He washed His disciples' feet, and some claim that this is an ordinance and is to be observed equally with the communion of the

Lord's Supper: with whom we have no quarrel, our object is to point out that though He instituted and participated in the ordinances, He did not exalt them as we do, often as substitutes for life, thru which we often draw externally nigh to God, while internally our hearts are far from Him, as the prophet wrote, they still go out after their covetousness.

Finally, the immediate context says, concerning the Master's method of victory thru a Person, "It is a hard saying, who can bear it?" My reader, is it a hard saying to you too, that zeal for systems, doctrines, religious cliques, sects, parties, organizations, movements, works, all are insufficient, inherently, to communicate and perpetuate life; that we must emulate the example of Jesus and look higher; that we must draw our real life from Him who is true bread and true meat; that we must speak His words and do His works and manifest His Name? If not, we shall find that He will share with us the secret to the full, of His life of victory, sending us in His Name as the Father sent Him in His Name, **teaching** us as the Father taught Him; **speaking** in us as the Father spake thru Him; **illuminating our judgment** as the Father illuminated His—"The meek will He guide in judgment": sharing with us **Divine Guidance**—He shall direct our paths: answering our prayers as the Father answered His always: working with us and confirming our words with signs following, as the Father confirmed His words; working thru us works of deliverance, as the Father worked thru Him, and though it may test our faith, promising even greater works, if we believe; sustaining us by His companionship as He was cheered by the Father's—"The Father has not left me

alone."—"Lo I am with you always, even unto the end of the age:" giving us victory over Satan, as the Father rebuked Satan for Jesus: "The Lord said to Satan, 'The Lord rebuke thee, Satan."—Zech. 2:3. **Heal** by Him as He healed by the Father; be **one** with Him as He was one with the Father; suffer with Him and for Him as He suffered for the sake of His Father; sustaining us by His **friendship** as He was sustained by the friendship of His Father, sharing with us the things He hears of the Father; delighting to do His will as His meat was to do the Father's will; glorifying His Person as He glorified the Person of the Father; conscious of our utter inability to do anything apart from Him, as He said—"The Son can do nothing of Himself", affirming repeatedly His inability to do anything without the Father. In the face of this amazing example of the Son of God, will we ever boast again of our strength to think or do anything of ourselves?—that **we** are determined to go through?—that the flesh profiteth anything? We can, however, rejoice exceedingly that we can do all things **thru CHRIST** who strengtheneth us.

Christ tried to point out to the man who called Him "Good", that unless he believed that He was "God manifest in the flesh" and that "in Him dwelleth all the fulness of the God-Head bodily", he had no right to call Him "Good."

When Jesus let the disciples into the secret of His marvelous life many of them on hearing it, said, "This is hard to take in! Who can listen to talk like this?" . . . After that, many of his disciples drew back and would not associate with him any longer." Moffatt Translation Jno.:6:60-67.

The reason for the Master's unique life is not involved; it need not be arrived at by a process of intricate reasoning; all the logic of the why and wherefore is comprehended in a single word—a Person, "I live because of the Father!

"But perhaps the most decisive mark of the truly crucified man is, that he is crucified even to holiness itself. That is to say, he desires God only, is satisfied and can be satisfied with God only, in distinction from those truly spiritual gifts or graces, which God by His Holy Spirit imparts to the soul. The truly devout man, for instance, exercises penitence, submission, gratitude, forgiveness, and other Christian graces on their appropriate occasions; and he has great reason to be thankful to God that he is enabled to do it. But if in some moment of forgetfulness, or unguardedness, he turns the thoughts and interests of his heart from God to the graces which God gives, and begins to take complacency in his religious exercises, and to be happy in his holiness and to love his holiness, instead of a fixed and exclusive love for the Author of his holiness, I think we may confidently say, he is no longer a man dead to self, no longer in the proper sense of the term a man inwardly crucified. 'The purer our gifts are', says Fenelon, 'the more jealous God is of our appropriating or directing them to ourselves. The most eminent graces are the most deadly poisons, if we rest in them and regard them with complacency. It is the sin of the fallen angels. They turned to themselves and 'kept not their first estate but left their own habitation.' At that instant they fell from heaven and became the enemies of God.' "

Christianity—a Manifestation of the Spirit of Christ

CHAPTER XIX

Christianity thus defined is rare enough in the earth. Many secondary things pass with the uninitiated as substitutes for Christianity, which have little relation to the pure Christianity of Christ. The simplest definition of a Christian is "one who follows Christ." As the Buddhist follows Buddha and the Confucianist follows the teachings of Confucius and a Taoist follows Taoism and a Mohammedan follows Mohammed and a Mormon Mormonism and the Christian Scientist follows the teachings of Mrs. Eddy, likewise a Christian follows Christ. This was what Christ said. "If a man will be my disciple let him follow Me." As Christ followed a Person, His Father and was on more intimate terms with Him than He was with the Systems of His day which were not in fellowship with His Father, so the Elect, the Christian will be on more intimate terms with Christ than he will be with all the activities of the systems of this day. Fellowship with Christ will be more easy than harmony with all the activities of the systems. For as some one has said "The Churchianity of the Twentieth Century is not the Christianity of Christ and the Apostles: It is both a misinterpretation and consequently a misrepresentation."

There are many commendable things in the Church organization and world which fall short of meeting the test of Christianity—

From the emphasis placed on **raising money** to

finance New Era movements, one would think that money was a big desideratum in the kingdom of Christ. Such is far from the fact: money is secondary. Christ was without funds at tax paying time: He died a pauper: He never put on a financial drive; He never passed the plate or took up a collection or made appeals for money. All of His needs were supplied by the voluntary love contributions of those to whom He ministered. He said the great consideration was to seek **first** the kingdom of heaven and His righteousness and all of the secondary things would be added unto us. Unlike the present itch for money in the church today, the leaders of the early church told men who thought to ingratiate themselves in the church, to perish with their money. "Because thou hast thought to buy the gift of God with money." The early Church was voluntary in its stewardship. They brought the money and laid it at the apostle's feet. There is the record of the death of two prominent liars who said they were loyal in stewardship while they were keeping back part of the price of a complete consecration. The twofold consecration we hear so much of in our day, one tenth of our substance and one seventh of our time was not the consecration in vogue in the early church where the spirit of the community of goods was the order: it is not the consecration He who is Lord of **all** desires, and who says we **are not our own** but are bought with a price. Our conversions, many of them, and our consecrations and sanctifications, are not purely Christian. There are no reservations with the true Christian! We once heard a prominent evangelist who received nearly $200,000 (two hundred thousand dollars) in four meetings tell

ten thousand men that he gave one tenth of his income to the Lord; and so far were they from knowing the New Testament standard of stewardship of **all** that they lustily cheered the statement. A nearer approximation of New Testament consecration of means would have been to have given the Lord $180,000 (one hundred and eighty thousand) and reserve twenty thousand for self! **Every Mormon is a tither.** Twelve sturdy Mormon young men came into one of our meetings; they were on their way across the continent on a missionary tour which they were financing out of their own tithes. Shall the standard of sensualized, demonized Mormonism be the same as the standard of the disciple of the pure Jesus? Nay. If they do so much for a false system what should not our benevolence be for the true? Raising money can never be the test of our Christianity. The Mormons, Christian Scientists, Catholics, Red Cross, and Governments, during the war far outdid us at that, raising billions for destructive war work to our millions for constructive Christian work.

Neither can the **activities consequent on the money raised** be the test of Christianity: finer temples than our Protestant temples adorn the land; greater institutions of learning than we boast have been financed by the state and exist as centers of destructive criticism of the Word of God.

Enthusiastic zeal in the propagation of our systems is not the test of the Christianity of Christ. The subjects of the Mikado will with fanatical zeal, in frenzy throw themselves into the heart of the battle coveting to die in the service of their Emperor, the Son of Heaven. The wild dervishes of the plain and the demon-

possessed Mohammedans of the desert will dance for hours in devotion to Mohammed and the one **Allah;** they have extended their religion by the fury of the sword, compelling the allegiance of millions. This spirit has no relation to the mild Spirit of Jesus.

Healing the sick is not the test of one's rightness with God! Christian Science has numerous instances of preternatural healing—healing by Satanic power, fulfilling the prophecy of Christ about the latter day wonders and signs in His Name, but leaving the subject bitter toward the blood atonement and the plenary inspiration of the Scriptures: denying the Lord that bought them, repudiating the apparent facts of sin, sickness, death and the future torment of the wicked. Bodily healing is a fact with us. It concerns us to know the source. We have the profession of bodily healing with spirits that are as bitter as gall; wives loudly claiming healing of the body while their souls are filled with rebellion; despising their husbands whom God commands them to love and reverence; led off by the snare of the devil to teach that the conjugal relation, which God proclaims **honorable in all** and the bed undefiled, is adultery: and leaving the husband from whom God says she should not depart. We also find a profession of healing coexistent with a spirit which despises those who do not see the doctrine as they do and an unwillingness to fellowship them unless they do; whereas Christ did not tell the disciples to preach any theory of healing but to **heal:** respect of persons, uncharitableness and covetousness which excludes from the kingdom of God also are evident with a persistent profession of

healing, whereas when God heals the body He also heals the soul of selfishness.

The Master teaches those who glory in supernatural power that they might cast out demons and yet spend eternity with them; as for works of charity, they might do many wonderful works and yet hear the solemn, "Depart," in the final day because He never knew them; and as for social activities, the world will be full of them when Christ comes as a thief.

A STARTLING STATEMENT

A text by which to test our Christianity is found in the 8th Chapter of Romans, the latter part of the 9th verse: "Now if any man have not the Spirit of Christ, he is none of His." A truly startling statement, my reader for you and me to ponder. We preachers are used to quoting texts at the congregation. Let me search and solemnize my own heart by reversing this order: "Now, if I have not the Spirit of Christ I am none of His." I read of one preacher, during an impeding electrical storm, asking the congregation where they would be if the livid lightning should leap from the angry heavens and strike them? Just then the tables were turned and it struck the preacher, who so generously blamed the congregation, and nearly killed him. and did kill a preacher of his type by his side. If the Lord would just strike the preachers with another kind of lightning the congregations would come along all right. For it is still like priest like people. So many of our preachers seem timid and fearful; they seem to have a fear of offending; a fear of the consequences of duty;

a fear of preaching right out their convictions in the energy of the Spirit. There is a fearful accounting day for preachers. Sometime since we preached for a brother and before the service gave him certain points in the message. He was quick to suggest that we had better be cautious. But when the word was preached and the people eagerly crowded forward to shake hands and heartily thank us for the stirring truth, the pastor saw his mistake: the people often want what they do not get from many of God's servants. Satan is lying to the pastors about what the people want.

We can no more than point out a few of the characteristics of the Spirit of Christ which is the test of Christianity. John you will remember, wrote that we were to abide in the doctrine of Christ—a much needed injunction in some places—and Paul said we were to have the Spirit of Christ. We have been losing both.

Universal: His was the universal Spirit. I do not mean Universalism, but universal in the sense that His provision was world-wide and He would enter into loving fellowship with all. He is not narrow nor partisan nor restricted, as the sectarianist, in His sympathies. He can not be limited in His love to one sect. The party spirit would limit the Holy Spirit; but He has nothing for one He would not gladly share with all. We are limited in our conceptions of the Spirit of Christ; He was not colloquial or provincial in His vision of service; though reared in a despised province in a small town and His people being the narrowest of the narrow and the most exclusive of the exclusive, He did what few ever do, rose above the interests of family, community, province, nation, and religious training, broke over

the narrow exclusive Jewish traditions, saw other men of other nations as dear to God as the chosen nation, and spoke in world terms of the love of God: "**God so loved the world**", not the Jewish world. Oh, thank God that,

"The measure of God's love
Is broader than the measure of man's mind,"

and when men would corner, own, restrict and limit God in their conceptions of His love, he breaks their bands easier than Sampson broke the withes.

Our religious speech has a foreign accent, a brogue, a twang, that gives us away; that shows we have not yet drunk deeply into His Spirit. As P. W. Wilson wrote of Peter, his Galileean accent nearly cost him his life; he had never been able to rise above it, as some foreigners who come to our shores always talk with an accent which shows that they have not perfectly mastered our language "Peter thou are one of His disciples, thy speech betrayeth thee; thou art from Galilee, thou talkest with the Galileean accent." That is the trouble with much of our Christianity; we talk with an accent; our religious talk is not purely what Paul terms conversation in heaven; it does not minister grace to the hearers, it is rather in the adroit speech, the subtle art of the proselyter, ever alert to make converts to his sect —we do not so purely speak that men are added to the Lord: our converts are the converts of men not of Christ, often, and zealots for a sect rather than in fellowship with a Person! A man's speech will soon give him away culturally and we do not talk long with our religious accent until we give our little knowledge of the pure spirit of Christ away. We are sectional; we sing,

"We are not divided, all one body, we", and about the only place that is true is in the hymn-book. You can tell an Irishman by his brogue as well as by his brogans: so you can tell our adulterated Christianity by our religious brogue. We need to drop all accents but the Christlike accent. As men took knowledge of the early Christians that they had been with Christ and learned of Him they need take knowledge of us that we have learned how to talk as a Christian talks, our unaccented speech becoming the gospel of Christ. Away with Methodist and Presbyterian and Baptist accent! and the Holiness and Alliance and Pentecostal accent! let only the Christ accent be heard. We exemplify the brigade we have drilled with and the schools we have been trained in by crying for the peculiar accents; and then we contend that others shall be as enthusiastic for these accents and peculiar expressions as we are, but many people are losing all enthusiasm for all accents except the Christ accent! Away with all other accents! We need surrender our conception of the Christianity of Christ for His conception of a Christian as one who follows only Christ. Let us hear no more of a man being a Moody man or a Sunday man or an Alliance man or a Holiness man and let us be content to be Jesus men! And let us cease asking men how they stand on doctrinal shibboleths and forms of expression and let us be concerned how they stand on the Rock Christ Jesus! Oh, the contrast between the Christianity of Christ and ours. We are so sensitive about the idols of our making that the slightest frank reference to them and we are burning with indignation: An evangelist once remarked that God was not a ——— (mentioning a prominent denomina-

tion) but He was a Christian. Up jumped a devotee of the sect mentioned and out of the church they ran and started an opposition meeting across the street forthwith. By our accents we show the section of the country we hail from, North, South, East or West, with the Christian, as the Hindu said, "He is just a Jesus man". Have we this universal spirit of Christ? Do we think of others outside our church and movement? Do we receive to our fellowship all whom He receives? As Paul wrote, "Whom Christ receives, receive ye." Do we rejoice at the good people of God in other folds than our own?

Aggressiveness: His was the aggressive spirit. He was an itinerant. He said at an early period of His life, "Wist ye not that I **must** be about my Father's business for therefore am I sent." He walked all over Palestine to preach the Gospel. He said, "I **must go** to other towns." "I **must** work the works of Him that sent Me while it is day." "I have a baptism to be baptized with and how am I straitened till it be accomplished." The proof of His anointing with the Holy Ghost was that He went about doing good. It is a very interesting study to list all the individuals He helped. When He would retire to the wilderness for a brief respite it was to recuperate so that He might soon return to the Father's work. If we have His spirit we too will be filled with a Divine enthusiasm to go about declaring the glad tidings of the kingdom of God; to do all in our power to help others go: we will do all in our power to do good to the bodies and souls of men, having the helpful accommodating spirit of the Master.

His aggressiveness was not spent in building sys-

tems, but men, in holy character. He was never diverted from His life mission as outlined by the Father to Him, which, in His own words was to:

"Finish the Father's work ("I have finished the work which thou gavest me to do").

To give men the Father's words ("The word which thou hast given to me I have given to them").

To manifest the Father's name ("I have manifested thy Name to the men which thou hast given me").

To glorify the Father: "I have glorified thee."

What pressure is brought to bear on the minister today to seek to engage him in things foreign to the program of Christ.

Another element of the Spirit of Christ we wish briefly to consider, was His Spirit of **consideration and thoughtfulness of others:**

He never injured anybody nor took advantage of anybody; He was ever careful to avoid doing so. How thoughtless we have been! The law of His life was so thoroughly to think of and serve others that it became a habit with him so that until the last He demonstrated this rule "Bear ye one-another's burdens and so fulfil the law of Christ."

Some see the significance in the silence of the Gospels about Joseph after the record of the taxation when Jesus was twelve years old; the inference is that Joseph died shortly after this event and that Jesus being the oldest child of the seven recorded children of Joseph and Mary must assume the responsibility for their support.

If this is so it is a touching reference to the thoughtfulness of Jesus toward others. And it is thought by others that the reference to the widow and the unjust judge is an incident from the experience of His own widowed mother. There is abundant proof that from an early age He was abundant in good works for others: His subjection to His parents implies much helpful service to them in the rearing of a large family. Thoughtfulness of others and doing good to them was the habit of His life and will be of ours if we have His spirit. The basic axiom in Geometry is that things which are equal to the same thing are equal to each other. That is so of the Spirit of Christ. In His heart and in the reader's and in the writer's heart the Spirit is the same and as that Spirit prompted Christ to helpful service to others as the rule of life He will likewise prompt us. See Him not only through part of life but in the last hours of life exemplify this law. On the way to the cross when groaning under the heavy weight of the cross and when exhausted and faint from the stirring scenes He had but recently passed through; and worn from a life more occupied than any with arduous activities, as the mothers of Jerusalem line the via dolorosa and weep for the suffering Saviour and the awful agony before Him on Calvary, He is so forgetful of self and so thoughtful of others that He tells them not to weep for Him but to weep for themselves and their children for the miseries which are coming on them. When He is finally nailed to the tree the life habit of thoughtfulness of others is so strong on Him that He exercises it to the last. Turning around, amid excruciating suffering, he calls to John His thought of His mother. "Behold thy mother!" He

would rather she be with the apostle of love. He so far forgets His own sufferings that He remembers the cry of the penitent thief and assures him that that day he would be with Him in Paradise. Then finally remembering the poor demonized murderers He prays, "Father forgive them, they know not what they do." Oh, for the thoughtfulness of Christ for others! There is a touching incident told of Father Taylor of the Seamen's Bethel, Boston, when He was in his eighty-fifth year: someone was leading him past a full length mirror and, Father Taylor's eyesight being dim, he saw but faintly the image of an old man in the mirror, and thinking he was some stranger he cried out as was the habit of his soul-saving life: "Old man, you had better give your heart to Jesus." We may attain to that,—doing good to others—a spontaneous habit!

"He, Luther, had gradually taught himself and his countrymen, who were following his career breathlessly, that the man who trusted in God did not need to fear the censures of the pope or the clergy. He emancipated not merely the learned and cultivated classes, but the common people, from the fear of the Church; and this was the one thing needful for a true Reformation. So long as the people of Europe believed that the priesthood had some mysterious powers, no matter how vague or indefinite, over the spiritual and eternal welfare of men and women, freedom of conscience and a renovation of the public and private moral life was impossible; the greatest achievement of Luther was that by teaching and, above all, by example, he showed the common man that he was in God's hands, AND NOT DEPENDENT ON THE BLESSING OR BAN OF A CLERICAL CASTE. From the moment that the common people, simple men and women, knew and felt this, they were FREED from the mysterious dread of Church and priesthood; they could look the clergy fairly in the face, and could care little for their threats. It was because Luther had freed himself from this dread because the people, who knew him to be a deeply pious man, saw that he was free from it, and therefore they need be in no concern about it, that he became the great reformer and popular leader in an age which was compelled to revise its thoughts about spiritual things."--Lindsey, Reformation in Germany, page 192-193.

"He taught freedom from the fear of priestcraft; redemption was not a secret science practiced by the priests within an institution called the church; that all believers had the privilege of direct access to the very presence of

God and that the very thought of a priesthood who ALONE could mediate between God and man was both superfluous and irreconcilable with the truests instincts of the Christian religion!"

When modern leaders seek to intimidate us with their new assumptions of infallibility and the duty of every one following them and when they seek with threats and bans and reflections on our going on with God, because we do not go on with them, let us remember we have nothing to fear. Their bulls and bans and threats and prayers for our judgment and affliction, and threats of the wrath of God, are no more to us than the fear with which the Pope sought to intimidate the dupes of Reformation days. There is NO FEAR in LOVE. Remember this ever. We are free from all fear of all men, all priests and preachers and systems and churches and evangelists, etc.

Complete Freedom Found Only in Christ

CHAPTER XX

COMPLETE FREEDOM IN CHRIST

"The freedom which is ours in Christ Jesus."
Weymouth's translation, Gal. 2:5.

Negatively: Does not consist of a mere change of the **sphere of our bondage,** or in a change of its name. Of all inferior apples, worthless alike for cooking and tasteless for eating, Ben Davis take the lead. The salesman knew this and tried to sell them to us under a new name—"Gaino", but the new name did not transform them, they were the same old tasteless, pithy, Ben Davis apples! Bolshevism, in Russia, we are told, is Czarism disguised in overalls; all know that we have the same old pre-war world under the new slogan: "Made Safe For Democracy" (the rule of the people); and the same problems in church though claiming to have entered a new, golden era. A manufacturer whom we knew had three labels for one shovel—Crusco, Busco and Little Giant all decorating the same inferior grade of shovel. Artistically decorated labels may adorn a can of spoiled corn; and Golden Rule stores may be so in name only; and a great bill-board advertising tires which are supposed to give the longest mileage and the greatest service may be a camouflage for a very inferior tire. The soul, in religious bondage, seeking its freedom, may jump from the frying pan into the fire, looking for the perfect church organization. In the days of Feudalism men

were slaves to the land: in the revival or beginning of industrialism they hoped for relief only to find that their bondage had been shifted from the land to the factory. The emancipation of the slaves has been pictured in glowing colors and while not unappreciative of what has been done for them much remains to be done—they are still, in numerous instances, slaves to the warehouse and wharf; to the hovel and hut and to starvation wages; and there are communities where they are subjected to cursing, hatred, and contingent lynching.

An amusing observation shows the attitude of many: when a clerk in a railroad office, there came to our desk a report of a wreck in the South in which an engineer stated that his locomotive had run over a wagon filled with negroes, drawn by two mules, and killed two of them, making no discrimination between negroes and mules.

Subscribing only to the ideas held by one religious movement and rejecting the truth which inheres in others is not the freedom of which Paul writes. Truth, wherever found, is the legitimate heritage of the true child of God. He welcomes it eagerly when heard from unexpected quarters. I once heard a woman who had been trained in the straightest of modern Phariseism and despised others, tell of her amazement in hearing a minister of the Presbyterian Church preach a most convictive sermon (to her heart) on the subject of restitution. I am more and more convinced that each movement has some phase of truth that the other needs; the error is in over-emphasis of truth and a failure of right perspective of whole truth. Instead of the different phases of truth emphasized by different sects being the

basis for separation, each should welcome what the other knows and can teach of truth—truth, being the instrument of freedom and unity, should unify rather than separate. I recall a zealous devotee of a radical holiness church who said to me that from the tenor of their periodicals she had imbibed the idea that outside her church, few if any, were right with God. She had a struggle to feel that I could be right and belong to another church, so universally condemned by her church. But under the searching truth of God's Word she made the startling discovery that she herself was all wrong—that she did not have the right feeling towards a single member of her own infallible church, and publicly confessed and asked their forgiveness.

Neither are ironclad, hide-bound, hard-shell views consistent with Gospel Liberty! We are well aware that there are certain unalterable, unchanging, fundamental Gospel truths, but there may be yet, under the inspiration of God, emphasis of certain truth, truth which has been allowed of God to lie dormant through the centuries, with which God may yet mightily shake the world.

The writer was once conducting family worship, reading from Mark's Gospel, the account of the Demoniac of Gadara and called attention to the fact that there were nearly one hundred references to demonology within the brief compass of the sixteen chapters of Mark's Gospel. One present said, "It is a new doctrine; my husband was a smart man and a preacher and he never preached this doctrine, therefore it cannot be true. He forgot more about the Bible than you will ever know." That spirit is just how tradition, with its rejection of

the Word of God came into power. Men were exalted above what Christ had written. But the words of Jesus are sufficient—they outweigh the words of all. If his words, as they so often do run counter to human theories, "We should bend our theories and make them fit our facts."

Limiting our love and labor to one movement is not the disentanglement Paul is considering. It is freedom to exalt Christ and all the worthy things in all movements are quickened. The trouble, one has suggested of much of our activity is that it is not Christian, but sectarian—it does not make men like Christ but like our sectarian conception of Christ. If a man clearly sees the tenets so peculiar and so dear to us, and if he intellectually assents to them, and shows happiness and zeal in their propogation, we give him the right hand of fellowship. But the Master adopts a more searching test: not by adjustment to doctrine or human party but: "By their fruits ye shall know them."

Mere fleshly enthusiasm, which the Master said profited nothing, a hilarious time in meeting, is far from equivalent to the deep heart and life freedom in Christ. We may teeter up and down and go through all manner of gyrations in abandonment to our emotions while we refuse to gather sticks, like Paul on the Island, doing our part to sustain the fire by which we warmed. We recall once seeing an intelligent deaconess give way to a frenzy of emotionalism, who was smitten with conviction of its selfishness while no one was being born into the kingdom—demonstration is easy compared with the pain of travail for souls. It is not said that when Zion demonstrates she shall bring forth her children, but

when Zion is in the agony of soul travail! We are not writing of pure demonstration of the Spirit but of the selfish fleshly kind. We shall never forget a reproof given by Professor Shaw when preaching in a large camp-meeting where a sister cried out, interrupting him, "We need more fire here." "True, sister," was the mild rejoinder, "but it depends on what you mean by fire. There are various kinds: wild-fire; fox fire; phosphorescent fire, which emits a sickly glow without warmth; fanatical fire; spit-fire; hell fire, and holy fire. If you mean we need holy fire, you are right." He then described pointedly the effects of holy fire as fire which burned up bank-notes for God and humanity; which put farms and businesses and ambitions and talents on the altar for God, burning from the heart all narrowness and selfishness; a fire which gave the soul the liberty to hear all the word of God and walk in all its light rather than to run off on a tangent about one phase of it. We are in desperate need of more holy fire. The sister was speechless! Her conception of fire was limited to noise and demonstration; which runs out in selfish shouting while the world is dying.

How our conception of the extent of the liberty in Christ needs enlarging! We have frequently observed men of wealth, hang around churches and tabernacle meetings, passing the song books with a sanctimoniousness which indicated that they thought they were doing the work of the Lord. And when we shot a bow at a venture, remarking that a man could not expect to get rewards in heaven on passing song-books, while he continued in his miresliness, old Scrooge was highly indignant at the perforation of all his armor wherein he

trusted, went up a tree known as miff, and staid until the meeting was over. We need a revelation of how deep our selfishness is when cloaked under the guise of piety. Like men who wrapped the American flag about them, loudly professing loyalty, during the war, to cover their treachery, men may quote the Bible while utterly ignorant of its demands. A wealthy farmer had in conspicuous letters on his barn: "The Lord is my shepherd, I shall not want." That was the trouble he literally wanted the Lord to be his shepherd but cared little what became of the other fellow. Calling attention one night to the motto and suggesting that there was very little danger of a man with a large farm with war prices prevailing, wanting; and that full deliverance in Christ would legitimately paraphrase the text to read: "The Lord is my shepherd; the other fellow shall not want;" The shock intended was produced; the tight-wad was literally awakened so that he was not able to sleep for two weeks normally. But he hardened his heart, and accused the preacher of adding to the Word of God.

Some are defeated by giving an undue prominence to certain places or environments, as essential to victory; others to special atmospheres in which they expect to find God; He accommodates Himself to this weakness. but it shows that He Himself is secondary, limited in our thought to the place or atmosphere. I once went to a place where the Lord had marvelously manifested Himself to me in hopes that He would repeat the manifestation. But He was not consciously there; having limitless resources He need not repeat Himself. We need David's vision of the transcendent God: "As the hart pants after the water brooks so pants my soul after thee,

O, God!" Not after the water brooks the gift of God, but after the Giver Himself. I have somewhere read that, "Atmospheres are helpful and dangerous. They intoxicate us as they did Peter so that we would ever abide in them—Dangerous when we trust them in any sense."

"I dare not trust the sweetest frame;
But wholly lean on Jesus' Name."

Only when Christ is our life will we be free from the "wiggle and wobble" prevalent everywhere. Without Him, there will be vacillation and lack of stability. The freedom is not found in a special atmosphere but in Christ!

Positively: In Paul's description of the extent of our liberty in Christ, in Galatians, we find:

All absence of sinful respect of persons,—Paul, himself is an example. He found, when visiting the Jerusalem church that Peter, James and John seemed to be pillars; Paul, having his message direct from Jesus, in comparing notes with th ecclesiastical triumvirate finds they have nothing in their teaching that the Lord had not revealed to Him, though as one born out of due time; they who seemed to be of reputation in the church added nothing to him; yea, he discovered that God had revealed clearly to Him some very vital things which they did not seem to see at all and running the risk of repudiation by the foremost leaders ("whatsoever they were, it maketh no matter to me; God accepteth **no man's person**"); (thus, parenthetically, wrote free Paul) he resisted Peter, (called the first pope) to his face because he was to be blamed. With Paul, Jesus towered far above the three leading church pillars, Peter, James

and John, as the pyramids above the Nile plains or mountains above the Nile hills; and He surely far overtowers all the great church pillars since. Is there a more searching test of a man's victory in Christ than exemption from the respect of persons? "If ye have respect of persons ye commit sin. There is no respect of persons with God." We are not now writing of reverent respect and esteem for those whom God has used as the instruments of our salvation, or who are over us in the Lord and watch over our souls, admonishing us for we are told to regard such highly in the Lord; but that sinful respect of persons shown in partiality. The world is full of this, and the church has entirely too much of it. The case James cites is familiar: The man with the gay clothing and the gold ring given the exalted seat, while the poor man in mean attire is despised. Or, to modernize it, the sinful fawning on the man or woman with the custom tailoring and the scorn for the man with the hand-me-down or dressed in the workingman's suit. Waiters, red-caps, bell boys, Pullman porters, dining-car attendants are all guilty of this sin and sometimes preachers and evangelists in refusing calls to the poor fields. In a leading hotel in C., a high officer of the navy was entering the elevator with his little son who was dressed in miniature Admiral's uniform; on observing the neatly attired lady operator of the car, the polite little fellow doffed his jaunty head-gear. His father said, "Never mind, son, there are no ladies in the car, you need not remove your hat." With burning indignation the attendant recited the incident to the author: telling how men will remove their hats when ascending

the elevators in company with fallen women, but keep them on when the only woman in the car is the operator.

This spirit is sometimes seen in institutions where the higher life is taught, on revival occasions, when there is a decided deference shown the seeker if he be the son of the president or trustee or wealthy patron or leading evangelist, or a student from the home of affluence, while neglecting the poor boy or girl who sweeps halls or washes dishes to get through. It is seen too, in barring servants from prayer; or in the immediate reply to a letter from the rich and letting remain unopened, the one from the poor; or in being more interested when a member of our church moves to town than the one from some other church.

Paul also enumerates freedom from the legalism of James who with Peter tried to saddle the law of Moses on those who were happily saved by grace through faith, saying "except ye keep the law of Moses and be circumcised ye can not be saved." It was for this that Paul rebuked Peter (and James) withstanding him to the face because he was to be blamed, giving place to their law religion, by subjection, no not for an hour; that the truth of the Gospel might continue. "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter, before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of

the law; for by the works of the law shall no flesh be justified." Galatians 2:14-16.

These legalists were the certain false brethren (not false because of their inadvertence to the law; not made offenders for a word; but in their legalism, false); of the circumcism party who came in privily to spy out the freedom which we have in Christ Jesus, that they might bring us again into the bondage of the law. They substituted works for faith; having begun in the Spirit they sought perfection by the works of the flesh instead of the hearing of faith.

This glorious release was purchased for us by Christ. What another pays for and gives to me is mine. I add nothing to his purchase price. I use the gift. If I work for a gift I thwart the giver's benevolence. It then becomes a reward for service and is no longer a gift. I once gave our laundress a present of two dollars. Mopping the tears with her red bandanna she said with broken voice: "Tell the Missus I'll come around and work this out." "No no, auntie, the Lord laid it on my heart to give it to you. It is free. You do nothing for it but take it." The only condition for the receiving of gifts is a willing attitude of receptivity. Why struggle for what is ours in Christ who has purchased glorious freedom for us, let us believe Him and accept it. Let us be like Andy Dolbow, who on being taken into a diner for the first time; when the kind friend handed him the bill of fare and asked Andy what he would have, he replied, "I will take the whole of it." It is now within our grasp for the taking. It is present. The freedom which is ours. No longer need we struggle for that which is lawfully ours. I do not struggle to get a type-

writer with which I am writing these words. I have one; it is mine; I use it.

It is freedom to serve, Paul finally wrote: "By love serve one another." This will be one of the surest means of heeding the injunction to guard, or stand fast, in, the liberty wherewith Christ hath made us free. It includes an accommodating spirit and the helpful hand; it bears one another's burdens and so fulfils the law or rule of Christ. How often there is the profession disassociated from the idea of brotherly kindness seen in helping every one his brother! That profession and worship of God in the Name of His Son which is not followed by service to men is a grief to God. I recall a broken-hearted woman, whose husband was over seas, who tried, in her virtual widowhood, through a whole summer, to get professors of the highest life to give her practical assistance. She was unable to interest a single soul in doing a single practical thing for her for love or money. When she finally found two young men willing to turn from their own interests to assist her she wept convulsively with joy and surprise.

Liberty of soul in Christ involves peace of conscience; liberty of spirit; sweet abandonment of all to God; gracious generosity, proportionate to capacity, and the joy of seeing light always increasing in our hearts; with freedom from the bondage to and the desires of the world: as long as the world is anything to us our freedom is but a word and we are as easily captured as a bird whose leg is fastened by a thread; we only seem to be free; the string is not visible but we can only fly its length and we are prisoners.

Much of our church activity is mechanical, not free

with the spontaniety of the Spirit. Our actions are like those of a galvanized corpse. When I was a boy I stood by a faker and pulled for him an invisible string which made two imitation prize fighters fight. They could not go by their own strength. Their motions were artificial; they only went when they were pulled to it. So is the life of many modern churches: they only go when pulled to a seemingness of life by the appeal to the old well worn motives of loyalty to the church. Oh, that God would give the churches the vision to see that the only necessary incentive to spontaneous, continuous service is the Vision of His Son like He gave to Paul on the Damascus Road from which he never swerved until he lay his head on the headman's block.

Let us not overlook the fact that our bondage may be as great, in, and to, new religious movements, and their shibboleths, as ever was the bondage of men in the Roman Church of the dark ages; and that only the power of Christ can keep us true to Him and our fellows in the new place, and to the newly labeled but often unchanged crowd, transference and transformation not being identical. Complacency with the new order is as disastrous to real freedom as deception in the old system. An enthusiastic zealot, for the changing order, of Zwingle's time, and for the new leaders, said to Zwingle: "I now, and henceforth, forsake the old teachers for the new." Zwingle nobly answered, "Nay, man, follow only God's Word as it alone does not err." A Greater than Zwingle said: "Ye do greatly err not knowing the Scriptures."

God speed the day when enchained and stifled Christendom shall be fully emancipated! Snap again our bands and bondage, though masquerading under newer, subtler, more insidious, and unsuspected guises!

Break them in pieces, thou Hammer Word of God! Cut them asunder thou sharp Sword of the Spirit, which is the Word of God! Thou Word of God likened unto Fire, burn them forever off Thy people! Thresh them to shreds thou sharp Threshing Instrument, having teeth! Thou precious blood of Christ, shed to make us free, purge from us their death touch, until we shall stand forth in all the glorious freedom Thou hast purchased for us! Make

us free from all authority except Christ's; and yet save us from the opposite extreme of unsympathy for struggling souls yet under bondage to men and their systems! Give us the true independence which comes alone from submission to the Personal God and faith in His Son!

Teach us to look alone to the One Great Emancipator, Jesus. Amen.

CHAPTER XXI

COMPLETE FREEDOM IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

This is the Master's great emancipation proclamation of soul freedom. A brief glance at the contextual elements of this freedom, He alone can give, involves:

A merciful construction of the law of Moses as applied to the erring adulteress: "Neither do I condemn thee. Go in peace and sin no more." A freedom which quits throwing stones and extends mercy as our Father in heaven is merciful.

Freedom from a worldly spirit: "Ye are not of this world." A worldly spirit cloaked under the guise of great religious activity. The Lord is grieved when men carry the worldly spirit into the house of God.

Freedom to demonstrate our love for God by loving His Son and the lovers of His Son, "Every one that loveth Him that begat loveth him also that is begotten of Him". "If God were your Father," Jesus said to the Jews, "ye would love Me for I came forth from Him." If Christ is our Saviour we love all those little ones who believe on Him and are saved by Him—Freedom in Christ is freedom to love, fellowship, receive, companion and identify ourselves with the **unpopular man** and cause, and to go to the unpopular place.

Liberty to please God: "I do always those things that please Him." "We make it our ambition", wrote Paul, "to be well pleasing to Him." With this witness,

it matters little who is displeased with our course—"For if I please men I am no longer the servant of Christ." What effort to please men we see on every hand though at the fearful penalty of repudiation by God!

Exemption from a murderous, or persecuting spirit. Mark well, the false religionist must persecute the true. His very falseness demands it. "Ye seek to kill Me because My Word hath no place in you."

It involves **exemption from any alignment whatever with the great antagonist to truth.** There is no middle ground—the soul is either for or against Christ. If not fully with Him there is only one other alternative, one other choice of Masters, Satan! "He was a murderer from the beginning and (one great Satanic characteristic) abode not in the truth." Hence all antagonism to the truth is alignment with Satan, the Father of all truth resisters. "Because I tell you the truth ye (sympathizers with Satan, the truth-hater) believe Me not."

Freedom from all **Satanically engendered lust:** "Ye are of your father the devil and his lusts ye will do." The Marys and Marthas are perfectly safe with Christ and those who have purified themselves even as He is pure.

Freedom from all sin, outward and inward: "Which of you convinces Me of sin." It was in the foregoing instances Jesus said, "Ye shall be made free."

Humility in freedom implies deliverance from overconfidence in the infallibility of our opinions;
Charity in freedom involves power to look on the mistakes of others in love and kindness, without contempt;
It enables us to look on the intellectual, hereditary and other infirmities of our fellows with the same degree of

compassion with which we look on their physical or bodily deformites.

We should notice without contempt (considering ourselves, lest we be tempted) the errors of others, at the same time, accept with alacrity whatever they may know and can teach us.

Freedom from despising the poor, negatively, including positively, equity and justice and fairness in all our dealings with them. Some one suggests, "When Christ comes to dwell in the heart, vassal, serf, slave, renter, proletariat, plebian, peasant, laborer, working man, menial toiler and all other words of derision and contempt, are eliminated from our vocabularies."

Said a modern educator, "We do not want that type of factory to come to our town because it will not bring the right type of people to our community." But God is no respector of persons and the machinists' and the laborers' redemption, cost Him as dearly as the educator's, and is equally precious in His sight.

Emancipation in Christ includes **freedom to see the progressiveness of the revelation of truth** to us, and from the conceit that our apprehensions of truth are final. Paul did not think he knew anything. He even laid down the condition of becoming a fool to know anything at all. He confessed his ignorance. He said he was not sufficient of himself to think anything, much less to do anything; and that all of sufficiency was in a resource outside of himself. "Our sufficiency is of God." He confessed that he did not even know how to pray as he ought but must depend on the Spirit to make intercession through him.

While not depreciating any work of God yet there

is **freedom from magnifying our experiences, gifts and attainments.** "Paul, his experiences, his attainments, what are they? He forgets them all—calls them things that are past and values them as dross and thinks Christ Jesus only worth while to press forward to—yea he counts **all things** loss, for the excellency of the knowledge of Christ Jesus, my Lord."

Indifference to the **self-seeking of ecstatic delights,** spiritual luxuriousness and the apathy of quietism. "Paul was strenuous not reposeful" and the Master said oft, "I must go," "I must do," "I must preach."

Deliverance from erroneous mechanical, stereotyped or conventional interpretations of truth, as substitutes for truth and its vital interpretation; and from the intellectual imperalism of the fathers; from the intolerable bondage of false religious thought of the ages; freedom to go beyond all to Christ; He makes us free from the spiritual arrogance and the subtle assumptions of infallibility of interpretation of the Rabbis, ancient, modern, papal or protestant, holiness or pentecostal, and gives deliverance from the tyranny of tradition old or new; and free us from the lordship of the fathers, many of whom, were astute lawyers, with a precision for exact binding definition; from great theologians and councils from Nice to Trent down to the last World Conference, whenever they speak contrary to the Word of God.

Freedom from the fear of all men; deliverance from looking to the enemies of the cross for tribute; freedom from compromise of truth and convictions; freedom from the soft pedal; unflinching fidelity to truth though

all men rave, and as Luther said, "devils burst themselves with rage."

Freedom in Christ, repose of the soul in Him alone, trust in God for sustenance in the path of duty, looking away from faith in systems.

The soul standing forth in this glorious emancipation in Christ has no fear of what man can do unto him. He is fully delivered from the deification of all men. Those who are reputed great preachers, to him who has the Head, are but ministers by whom he believed; God might have used some humbler instrument. He refuses to glory in men, movements or systems. He will not burn incense to man or his achievements, having a worthier Person to Whom He pours out his adoration, yet he reverently esteems all true servants of Christ highly in love for their work's sake. The free man in Christ Jesus burns incense to none but Christ. He refuses indignantly to sing the modern siren song, forerunner to the imminent coming of Anti-Christ.

"Glory to man in the highest."

The free man denies that Herod is great or a god. He refuses to fall down and worship the image Nebuchadnezzer sets up. Diana of the Ephesians is not great; to him, only Christ is great. The modern towers of Babel and the wonders of material civilization of the day interest him little, destined as they are to early dissolution. He burns not incense to gods of modern manufacture. He refuses to sacrifice to the gods though the penalty be ostracism, or anonymous communications of warning pass to and fro or the lying tongue of the gossip wag, even though his refusal results in martyrdom.

The free man in Christ Jesus refuses to wave cen-

sors of the incenses of fulsome praise to the mirage-golden era or new-age supposed to have come to the world by that wrath of man which works not the righteousness of God. He will not praise its futile projects and schemes which ignore God and His revelation.

It is freedom to hold fast our integrity and maintain our manhood; to not hold men's persons in admiration for the sake of gain; regulating our conversation without covetousness. "Nothing," wrote Thomas Huges, "so tests our manhood as our attitude towards those who have power to assist us in projects which lie nearest our heart." Instance Christ and Nicodemus the man of power, authority, social, religious and financial standing: his recommendation would go far to help the earnest young Jesus; if he is wise he will seek to please Nicodemus by speaking of his religious shibboleths, making much of traditional righteousness, the value of loyalty to the Synagogue and Temple and the merit of tithe payment of mint, rue, anise, cummin and all manner of herbs; He will compliment his alms giving and formal fasting and perfunctory street-corner praying, and long flowing Pharisaical robes, together with his zeal in proselytism. But not one word of fawning servile praise; not one move to win his favor; not the least indication that He sought his patronage; not the use of a single shibboleth, dear to Nicodemus. "Nicodemus," He said, "all your traditional righteousness, all you have thought acceptable to God is worthless. **You must be born again.**"

A zealous modern convert is called on the carpet and warned not to offend wealthy hearers as "they are giving to the support of our institution." Certainly we

should not study to give offense, but if the offense or umbrage is because of fidelity to truth, stand by the offense of the cross which has not ceased for all who live godly in Christ Jesus, though all men and devils rage. God's pure kingdom will never be forwarded by cowardice!

We deny that any modern church has the right to demand tribute from the child of God, right or wrong—That we and all Christians in Christ Jesus are free from all men in the sense that Scripture means and that we are under no obligation, whatever, to pay a cent of God's sacred money, the tithe being still holy (and offerings too) to the Lord after devoted to Him and subservient to His guidance. With the free man in Christ it is not a matter at all of **giving,** all being subject to the Father's will but the only problem is **where** God would have it go. We declare that much modern church machinery and work is in no sense whatever the work of the Lord and that we are commanded to abound in the work of the Lord rather than blindly to accept all church work as equivalent to His work and that we are under no obligation whatever to pay a cent of tribute to any church, preachers, or religious body that ceases longer to merit our support by a close walk with God, lest we be partakers of their sins. But we will freely, according to our power, stand by the man of God, whoever or wherever or whatever his church affiliation who brings forth fruit unto God.

The free man is under no obligation to heed the injunction to burn incense to the Centenary or New Age or Era financial programmes without discrimination. If we read our New Testament aright, all con-

tributions of the Church were given to poor and needy individual saints.

Freedom from the tyranny of tradition in its old and new forms: deliverance from the yoke of bondage to the vain doctrines of mere men, which diverge from the pure doctrines of Christ and of God: exemption from the selfish spirit of proselytism, changing and labeling God's sheep with new labels. Changing troops, by Germany, from the Eastern front in Russia to the Western front in France, did not give Germany more soldiers! Neither is the shifting process constantly going on from one church to another, of the Lord's soldiers, from one sect name to another, a numerical gain to the kingdom. It is harder to labor in travail and bear sheep, than to steal them.

Freedom to appeal our religious difficulties and differences to Jesus Himself as the final arbitrator and the One supreme judge of truth: to build our faith on the words of Jesus rather than on the words or opinions of fallible men like ourselves about the words of Jesus. Since every man must give an account of himself to God, every man has a right to arrive at the will of God for His life thru direct teaching from God thru His Word. Freedom to go back of all Reformers, martyrs, confessors, fathers and leaders, to Jesus—and yet not to discard any permanent values in their discoveries of truth, but to supplement them, all discoveries of truth being supplemental and not substitutional.

Freedom from a studied effort to please men and a willingness positively to displease them if need be, in pleasing God; deliverance from the sinful respect of persons. Paul was as plain in speaking his convictions

before the king as he was to Peter, the fisherman. Of Peter he said, "I withstood him to the face because he was to be blamed." Of the ruler he said, "Oh King, before whom I speak freely." To reprove where reproof is needed. To condone sin for the sake of favor, to ease those whom God is troubling for the sake of a return call, or to get a larger offering, is, in a holiness evangelist or protestant preacher, the same reprehensible spirit of blind conformity as that shown by the priests to the Roman machine of Luther's time.

It matters little if the soul be in the bondage of the dark ages, prior to the Reformation, or in bondage to our own Protestant system, or its allied offshoots. Bondage is shifted, transferred and not broken—old or new it is the same; bondage is bondage. How adroitly, in numerous instances, has Satan worked his game down through the ages, of shifting, transferring, relabeling, camouflaging, redressing the old thing Christ would utterly break.

Christ makes us free from a mere churchy spirit, high or low, regular or independent, which is destitute of the Holy Spirit. The freedom promised is in the Son. Though He ministered in the synagogues of His day, he did not confine His love and operations to them. It can never be like Him to limit our service to a little charmed circle.

He frees from drifting into mere ascetic contemplations and abstemious hermitage with its supposed merit. He came in the way, not of asceticism, but eating and drinking so freely that men said He was a glutton and a wine bibber—a tipler; He liberates the soul from undue attachment to mystical visions and places

the premium on rugged righteousness; He likewise delivers from the errors of those who magnify the Spirit's manifestations above the Word of God. The Spirit's manifestations may more easily be counterfeited than that Word which liveth and abideth ever. The Spirit's dispensation does not supplant the Word of God as the standard of faith and conduct. He is limited to the Word; the Word of God is His Sword the prime instrument through which He operates. All of His supposed manifestation should be subjected to the rigid test of accurate agreement with the Word of God.

Christ our Emancipator, sets us free from all positive, authoritative, arrogant, dogmatical assertion of infallible authority over us, of men like ourselves.

He frees the soul from the inactivity of a false quietism, which is indolent, and lifeless: and still He gives us a glorious soul rest, a positive quietism, which enhances and accelerates all our work for God—The paradox of abounding immovability and active rest.

The Lion of the tribe of Judah frees His children from the pretensions of ancient and all modern Hierarchies (priestly government) of men. We are loathe to admit that we may have as strongly heirarchial tendencies under our assumption of a superior interpretation of truth and presumption of greater fitness to guide the Lord's sheep, as the old Hierarchy.

Free in Christ the soul has no need of recourse to the torturous labyrinths of dry scholasticism, ever void of the Spirit. Nothing worthwhile is looked for from the pedantic parading of learning by the so-called scholars of Higher Criticism—there is liberty from the bondage to the subtleties of the opinions of the school-

men. Still He instills a profound reverence for the discoveries of devout and reverent consecrated scholarship —and but for the Renaissance of Literature there would have been no examination of Manuscripts of the Bible and no translation and no Reformation and no Protestantism and we should be perchance still groping in the ignorance and superstition of the dark ages. We owe a debt to those earnest, devout men like Luther, which we shall never be able to pay, for their devout learning. We speak of an irreverent rationalism which fixes salvation in reason and the resources of men.

Salvation from deification and dependence on the modern so called infallible Consciousness, which, like the old Antinomianism in exalting itself, sets aside the Word of God, making it of none effect, unaided by the Spirit and not harmonizing in its decisions with the Bible.

A deliverance complete from all prejudice and respect of persons which gives its possessor joy because of all God's people everywhere, North, South, East, and West. When Jesus commended the faith of the Centurian, who was without the regular fold of Israel, He assured His disciples that many would come from all directions, from every point of the Compass and set down with Abraham and Isaac and Jacob in the Kingdom of God. And from those, who from special election to privilege, with special responsibility, who, from God's choice, were chosen people, and were original children of the kingdom, who in exclusive narrowness loved and saluted only their own would come the wail of the rejected.

Freedom in Christ from every merely human ordi-

nance or form. Having Him whom they faintly typify at best, we do not depend on them, and yet as Mr. Wesley wrote: we neither neglect nor trust the means of grace.

The deeper freedom in Christ includes deliverance from dependence on the interior inspirations of mysticism which often run amuck. God's plain Word far transcends in authority the most powerful interior impressions. One, "Thus saith the Lord" is more authoritave to the free soul than all feelings, emotions, thrills, burnings, shakings, ecstasies,, visions, revelations dreams, heavenly choirs, supernatural manifestations whatever.

A Pittsburgh judge, at the trial of the Army Captain, who shot the bell boy, in Hotel Henry, said as the emotional element, with stage effect was introduced into the trial: "I won't have the issue involved by any stage stuff or scenes for effect. Keep to the Law!" Ah, that is the way to test all our manifestations! If they speak or demonstrate not according to the law of God's Word, it is because there is no light in them.

An old man told the writer that he had been highly favored of God by an Angel visiting him and flapping him in the face with his downy wings. Very well, let us test this Angelic visit. Did he flap sin and selfishness and stinginess and avarice and covetousness out of the old miser's heart? else he was an angel of darkness transforming himself into an angel of light. All false angelic visitations and manifestations involve in obscurity the great issue of salvation from sin and its inseparable concomitants, righteousness of life, cloud this

issue, confuse and bewilder the soul, and leave it in deception.

Hence the deeper freedom in Christ is not gained nor sustained by dreams and visions nor chimerical apparitions lodged in our self-hypnotised and groundless fancies, spiritism will give us these in abundance and it is a terrible reflection on the discernment of Christendom that the spiritists more readily discern satanic presence and influence than many a professor of Christianity. Weird ecstacy too, Satan will furnish, if the soul values this more than the sufficient word of God. Let the Word of Christ dwell in you richly, not seek after signs.

Deliverance from a Monotonous, Needless Routine:

In a large business concern employing eight hundred clerks, all of whom were dependent on the morning's mail and telegrams for the work of the day, the question was asked the manager, "How many of these clerks would have sufficient resourcefulness to do or plan something else for the company's interest if the day's mail were lost and the telegraph lines were out of order?" The amazing response was: "Less than one man to every two hundred." Such slaves are we to routine that we know not how to work outside of its well worn grooves. As the poet wrote:

"There are pioneer souls that blaze their paths
Where highways never ran,"

but they are the exceptional souls. Deprive the ministry of the well known form of the theology of their sect and how many would know how to branch out in independent, original, constructive work?

Finally this uninvolved freedom in Christ is not

seasonal or spurty, sporadic or occasional, or limited in its manifestation to special occasions, as Paul wrote sharply to the Galatians, "When I am with you only," but it zealously affects its possessor always, inspiring good deeds. Christ is its only source and sustainer; it is found nowhere but in the Son, and its perpetuity and permanence are thereby assured—"The Son abideth ever."

Faith Begotten and Sustained by Manifestations of Supernaturalism

Not the Highest Type of Faith

CHAPTER XXII

This chapter is not intended to antagonize any purely Divine supernatural manifestations of miraculous power, such a course would be suicidal; but rather as a warning to investigate the source and prove the claims of the orgy of preternatural manifestations among us; and to remind God's children of Christ's own prophetic words about the multiplicity of signs and wonders which would be revealed in the last times from a source not Divine, but diabolical and Satanic, with the prominent motive back of all the wonders, the deception of God's elect, if it were possible.

Multitudes heard Christ preach. Thousands and tens of thousands saw, or heard, authentic reports of His miracles of healing. Besides the numerous miracles which He wrought through the Father He commissioned and sent forth eighty-two disciples to tour Palestine with authority and power to perform miracles such as He wrought. Many hundreds were supernaturally healed of all manner of diseases. There were well authenticated instances of the dead being raised. Crowds made pilgrimages to interview those who had been called back to life by Him and His disciples.

Rebellious winds and forces of nature were conquered by Him. Men marvelled at the remarkable man who spoke the wonderful Word which even the wind and waves obeyed. Demons came forth at His com-

mand and the word of His disciples. Dumb devils were exorcised, epileptics were cured so that they frothed and foamed no more. Lepers were cleansed, the lame, walked, the blind, saw, the deaf, heard, withered hands were restored whole, every disease in the catalogue was cured by His Miracle-power. Nine thousand were fed through the miracle of multiplying a few loaves and fishes.

These miracles were witnessed by large companies and must have been given great publicity. Public characters like blind beggars, known to all, were healed. Sons and servants of distinguished rulers were delivered from the door of death. The son of a well known widow was called to life by Him as the sad funeral procession wended its way to the burying ground. The land fairly teemed with the accounts of the Wonder Man and His mighty acts of supernaturalism, wrought by the finger, power and authority of His Father. Climaxing all was the miracle of His own life and resurrection; the latter, thoroughly authenticated by the open and empty tomb and confirmed by hundreds of witnesses, some of whom saw, walked, ate, touched or talked with Him, after He burst the gates of death by the Spirit of holiness which dwelt in Him.

But all of these demonstrations and manifestations of supernatural power were not sufficient, in themselves, to interest, out of the tens of thousands conversant with them, or who had received personal healing from Him, more than **one hundred and twenty who really laid to heart the propogation of His Cause,** and tarried in obedience to His command, for the essential enduement of power to carry forward His work. As one aptly

wrote: "Mere miracles, even His miracles, which only cured the flesh—were not enough to stand the final test." And, slightly digressing from the continuity of the thought, yet germane to the general subject, it could be added that Noah witnessed supernaturalism of a remarkable kind in the deluge and He was doubtless awed and deeply solemnized in his heart at such shocking exhibitions of Divine power in judgment, and doubtless earnestly resolved to ever fear and obey the awful being Who sent the flood upon the ungodly. How could Noah ever forget an experience so vivid and impressive. **But there needs be something deeper than judgment to secure our obedience, and that is love and devotion to a Person.** If we are scared into obedience when the scare wears off we shall be found with insufficient motive to hold us. Noah so soon forgets that he gets drunk. Similar was the experience of Lot in witnessing the fearful tokens of supernatural power in the judgment of Sodom and Gomorrah, only the medium is fire and not water. Lot doubtless had similar feelings of awe, as Noah, and made high resolves never to forget the terrible sight. But how soon after his deliverance is he guilty, with his rescued daughters, of incest! Similar, in ineffectiveness to produce obedience, was the miracle of confounding the language at the tower of Babel, on the plains of Shinar. The dispersion only accelerates sin—spreading it over a wider area, like futile modern attempts to segregate vice. Likewise futile were the judgments on Pharoah and Egypt. While they are often essential, in the economy of God, yet the highest type of righteousness is never begotten by them. The tribulation judgments, in Revelation, will have a similar effect. They are to be the

greatest judgments ever sent of God to afflict sinners, and yet after the death of possibly four hundred millions, the rest of mankind harden their hearts and curse God. And finally after the unspeakably glorious manifestations of the power of Christ through the reign of the thousand years on earth there are those who in the land of the righteous still persist in wickedness, serve Him feignedly, and deflect to the ranks of Satan when he ascends from the bottomless pit for the final conflict with the Son of God.

The Master had an **acquaintance** with the supernatural power of God, in, and out-flowing, in a degree never equalled. By the **finger of God,** He cast out devils; by the Father's power, He healed the sick, raised the dead, spoke wonderful words and performed all of His mighty acts. But they were not the source nor the secret of His miracle-life. He does not magnify them when giving His testimony for the reason of His life. **He ignores utterly as a basis of faith, or its perpetuity, all manifestations of supernaturalism; whether in omni**science or omnipotence. Hear Him: "I live by a Person." I live because of Some One! I live by the Father or because of the Father!" (John 6:57, R. V.). **By a** Person I live, not by miracle working power **from a** Person, but by a Person Himself. He then added, that too is the way for my followers to have victory: "He that eateth Me even he shall live by (or because of) Me"—a Person.

Christ was tried and grieved when the Pharisees asked a sign and replied that a curious, wicked, and adulterous generation sought signs. He did not perform miracles to show off power. Herod's idle curiosity to

see Christ and have Him perform for him, as the magicians, was not gratified though he importunated Him in many words, Christ answered him nothing.

His grief at the Jews' request for signs was doubtless because of His omniscience. He knew all men and the futility of mere faith in miracles; He sought men who would place in Himself a higher, purer faith, begotten by His own excellency and not because of His works. It is not said: "Trust in the manifestations of miracles within one's ownself, or observed in others, for in their observation is security." But, "Trust ye in the Lord forever: in the Lord Jehovah (Personal, Himself, apart from all His works) is everlasting strength." Isaiah, 26:4.

John, the beloved, adds His testimony to the insufficiency of miracles as a basis for the deeper faith. "But though He had done so many miracles before them, yet they believed not on Him". John 12:37. This was in confirmation of Isaiah's prophecy: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isaiah, 53:1. That report was about His being wounded for **our transgressions** and bruised for **our iniquities** and His Father laying upon Him the **iniquity of us all**; about His being a **sacrifice** led to the slaughter for the transgression of His people and His soul, an offering for **sin.** To these facts of His atonement for sin they who saw so many signs were blinded.

The narrative continues: "Nevertheless among the chief rulers also many believed on Him (that is, they believed on Him in the lower sense of faith in Him as a miracle worker and not in Him as a Saviour and a sacrifice for sin) but because of the Pharisees (they

had a faith which did not save from the fear of man) they did not confess Him, (that is as Messiah, Saviour) lest they should be put out of the synagogue: (their faith was not deep enough to suffer for) for they (with faith in signs, still) loved the praise of men more than the praise of God." John, 6:42. Their faith was not deep enough to purify the heart from cowardice, and the fear of man, and the loss of reputation.

That the Master did not regard faith which was begotten or sustained by signs and wonders as the highest type of faith is seen from His method with the Nobleman of Capernaum. When he besought Jesus to come down and heal his son who was at the point of death, He replied that, "Except ye signs and wonders (or have a faith thereby sustained) ye will not believe." The Nobleman utterly ignored the Master's reflection on his faith and replied that all his faith needed was the presence of Jesus Himself. "Sir, come down, ere my child die." Jesus rewarded His pure faith with a word of promise, only. "Go thy way: thy son liveth." John 4:45-53.

That the Master highly prizes faith which is sustained only by His Word, unsupported by signs and wonders is seen in that **the moment** the Nobleman **believed His word** the suffering son was healed.

Again in the case of the Centurion whose servant was sick, recorded in Matthew eighth chapter, the Master finds, rejoices in, and rewards, pure faith in His Word. The Centurion confessed his unworthiness to have the Master come under his roof, requested a word **only** from Jesus and his servant should be healed. This is one of two instances on record where Jesus **marvelled;**

not finding so great faith, no, not in all Israel. (Again where "He marvelled that there was no intercessor"). **There is no record that He ever marvelled at the faith of those who believed because they witnessed a sign of His power...** His benediction is pronounced on those who have not seen and yet have believed. He does not gratify the cry of unbelief, when on the cross, "If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matt. 27:42. He reverses not God's order, faith first, and then sight. "Believest thou, (note the order of the words), thou shalt see greater things than these", He said to Nathaniel. The disciples who said to Him, "We believe, and are sure," are commended.

That He did not place dependability in those whose faith was in His miracle working power merely, is seen further: "When He was in Jerusalem at the Passover, in the feast day, many believed in His Name **when they saw** the miracles which he did." The inference is that they would have had no faith in Him apart from beholding the miracles or, R. V. "signs". In their eagerness to see miracles wrought, in their enthusiasm for the wonderful, they overlooked the greatest of all miracles, His Personality! It is immediately stated, as though He would have them get the distinction between fatih in Him because of witnessing miracles performed by Him and faith in Himself apart from them—"But Jesus did not commit Himself to them, (who only believed in Him because of His miracle-working power, as they would believe in a magician), because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:23-25. He espe-

cially knew what was in the man whose faith in Him was begotten by beholding miracles. He knew that there must be the constant manifestation of the supernatural to sustain it; and that this type of man would consider the symmetical, comprehensive Word of God, which is not limited to one phase of life and manifestations, which covers every phase of life, commonplace and ordinary, in its righteousness producing power, if unaccompanied by supernatural signs and wonders. **He seeks in men the deeper faith in Himself alone, in what He is apart from what He does.** He performed many miracles but miracles with Him were incidental not paramount. Faith in Himself, the Miracle Worker is greater than faith in Him because He is a Worker of Miracles. In the economy of God miracles have their place. But they are insufficient. They are at best but a work of omnipotence. The Omnipotent Worker is greater than any omnipotent work He performs. He is to be loved for what He Himself intrinsically is; the vulgar crowd has ever and will ever more readily follow after supernaturalism than it will follow the Supernatural One!

Nicodemus was imbued with an exaggerated conception of the importance of the miracles. He thought, apparently, that by recognition of Christ as the miracle worker he would have a common ground of fellowship with him. So he introduces the conversation with the subject of miracles, conceding what all of his time conceded, that Christ was a great miracle worker. "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him." Jesus utterly ignores the compli-

ment and procedes to talk of higher things than faith in a miracle worker and miracles, which only heal the body, to the greater miracle which heals the soul. "Jesus answered and said unto him, "Verily, verily (solemn affirmation of truth) I (the miracle worker) say unto you, except a man be born again, (anew) he cannot see the kingdom of God." Nicodemus had greater faith and interest in beholding miracles and conversing with the miracle worker than he had for the birth of the Spirit, just as there seems today under a revived Montanism a greater interest in seeing signs and wonders than in the rugged righteousness and holiness of heart and life God demands as essential to the enjoyments and employments of the real kingdom of heaven: whose fruit is **righteousness** and **joy** and **peace** in the Holy Ghost. And there is more desire for the supernatural evidences of the Spirit than those fruits of the Spirit which are described as **"all goodness** and **righteousness** and **truth, proving what is acceptable to the Lord."**

That faith in manifestations of Omniscience, is not as great as faith in the Omniscient One, is seen in His conversation with the woman at the well. She confessed faith in the Messiah's omniscience: "When Messiah cometh, which is called Christ; when He is come, **He will tell us all things."** John 4:25. Jesus ignored the compliment to His omniscience and gave her credit for faith in the Person of the Omniscient One apart from signs, or having all knowledge. "Jesus saith unto her, I that speak unto thee am He." He did not say, "He, the Omniscient One, or miracle worker," but He, just He, Messias, Saviour. And whilst many of the

city of Samaria believed, on the testimony of the woman, as to His Omniscience, revealed in telling her all the things she ever did (though He did not do this but only told her she had had too many husbands and was then living with the wrong husband; but when she saw Him she saw all her sins and thought that He told her of them all), many more believed **because of His own Word** and they gave a nobler testimony of purer faith, unsustained by the omniscience at which the woman so marvelled. "We have heard **Him** ourselves and know that this is indeed **the Christ,** the **Saviour of the world.**" John 4:42. Faith in Himself as Saviour, faith in His own Word, apart from all supports, is the faith He seeks in us.

Again, that faith in Him because of miraculous manifestations, or examples of omniscience, is insufficient to sustain in the hour of testing, is seen in the confession of the disciples of faith in Him based on another example He gave them of His omniscience, and His comment on such faith, just prior to His going to the cross: "Now we are sure that Thou knowest all things, and needest not that any man should ask Thee." John 16:30. "By this we believe that Thou camest forth from God."

"Jesus answered them, do ye now believe?" Because you see I know all things past and future, and believe in Me because of this is not enough to preserve you from failure in the dark hour of trial just ahead. He immediately adds those solemn Words, that, placing faith, in Him merely because of a demonstration of omniscience will not sustain them, yea, they will all, deceived by such surface faith, desert Him in His hour

of sorest need. "Behold the hour cometh, yea and now is (while ye say ye now believe because I am Omniscient) that ye shall be scattered, every man to his own, and shall leave me alone." And foreshadowing those words illustrative of highest and purest faith, uttered on the cross when the Father was not consciously present, when the fearful cry in agony is wrung from his lips: "My God, My God, why hast Thou forsaken me,"—but faith triumphing witnesses: "Into thy hands I commend my spirit."

John, the Baptist, gives us an illustration of pure faith unsustained by signs. On hearing of the resurrection of the widow of Nain's son, he was not satisfied with the miracle alone as evidence, but sends immediately to the supernatural Worker and through chosen messengers asks, "Art Thou He, that should come, or look we for Another?" Jesus allowing supernaturalism its place, but not the highest place, recites to the messengers of John the miracles He had performed and tells them to go to John and tell him what He had done in healing the sick and raising the dead. But lest undue importance should be attached to the signs, or a greater deference paid to them than to the Sign Worker He says, "And blessed is He whosoever shall not be offended in **Me**", as though He would call especial attention to the greatness of His Person as worthy of more honor than all miracles. Luke 7:12-23.

When Jesus refers to the giving of His great commission to the disciples, with the authority it included, and the power to tread on serpents and scorpions and over all the power of the enemy; and its protection from all forms of injury, He gives a strong caution

about the danger of over-rating supernaturalism: "Notwithstanding **in this rejoice not that the spirits are subject to you**; but rather rejoice, because your names are written in heaven." Luke 10:17-20.

He also calls their attention to the fact that in the desire for the possession and exercise of a greater supernaturalism, Satan fell as lightning from heaven. In other words, regeneration and sanctification the prerequisites to the full enrollment of the name in heaven are greater than to have power to work signs and wonders of healing or the exorcising or casting out of devils, even when done in His Name.

"Yea rather, (double emphasis) blessed are they that hear the Word of God and keep it." Luke 11:27-29, was spoken in response to the woman's reference to the supernaturalism connected with His miraculous conception birth and sustenance, (impliedly,) and in rebuke of an evil and adulterous generation which sought a sign or supernaturalism.

The Master looks for a faith in His people which is not sustained by miracles—a faith, a mighty faith, which sees His promise and looks to that alone.

A man may be more enthusiastic about miracles he has witnessed than about rugged righteousness of life—than holiness in all manner of living. The Spirit has many manifestations and none are more essential than all "goodness, righteousness and truth."

The disappearance of a goitre through the prayer of faith for healing is truly wonderful but more important is it to give up him who is not the right husband, or her who is not the right wife, John 4:18. To marvel so much at the goitre's disappearance while keeping the

wrong wife or husband, is deception of the enemy who ever clouds the issue of righteousness, with his Christ-prophesied signs and wonders to deceive.

We must ever be on the alert against the tendency of enthusiasm for supernaturalism, even of the purely Divine origin, and its manifestations, to obscure our enthusiasm for righteousness: for Our Lord is not only the mighty miracle Worker, but He is also and especially, "The Lord our righteousness," He makes us wise to the right, imparting to us a righteousness like His own and a reverence for all the Word of God; and a propriety which avoids the very appearance of evil.

When men speak in tongues and chew tobacco at the same time and refuse to speak to a neighbor, or knock a fellow-being down in a fit of anger, there is a question from what origin the tongues come.

It may be easier to speak in another tongue than to speak to our neighbor in his native tongue, who is alienated from us and refuses to speak.

Tongues operate on the organs of articulation, holiness on the heart. It is not said except a man speak in another tongue he can not see the Lord, but it is said that "without holiness no man shall see the Lord."

It must be remembered Satan is a supernatural being with supernatural powers and has subjects through whom he manifests these powers in counterfeit illuminations, healings, raptures, levitations, ecstacies, revelations, inspirations and speaking in tongues, as the Mormons, Mohammedans, fanatics and Spiritists. It is easier, with Satan's aid, to be preter-natural than to be natural.

God's miracles are benevolent and frequently lead to saving faith and righteousness; Satan's miracles ever to deception and all deceivableness of unrighteousness.

Magnetism, mesmerism, hypnotism, mob-psychology, psychology, telepathy, thought transference, communications with the departed, are everyday facts, but what concerns our eternal welfare is to know their source.—Not the signs and wonders, but their source; not the revelations, but who gives them; not the heavenly choirs, but who are the singers; not the speaking in tongues, but who inspires the speaking; Oh, for that heavenly wisdom and discernment to try the spirits and to know which are of God.

It is not said, unless one speak in other tongues, he cannot see the Lord, but unless he have a pure heart, and holiness of life its output, no man shall see the Lord. Matt., 5:8, Hebrews 12:14.

Jesus did not encourage the sentiment that the raising of the beggar, Lazarus, from the dead, and the sending him to the five brothers of the rich man in hell, with his testimony of resurrection would benefit them while they neglected to hear Moses and the prophets—for, "if they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead." That is, when one rejects the Word of God, given by the prophets of God, as a sufficient basis of faith, a faith acceptable to God, cannot be produced any other way—not even by the miracle of raising one from the dead, for faith, pure faith, comes by hearing, not by beholding miracles, and hearing, by the Word of God.

Summing up: The Highest Type of Faith is not:

Faith in a special **place of worship,** like this Mount

Gerizim; for **wherever** two or three are met in His Name He is there.

It is not faith in a **special form or ritual** of worship, for the Father seeks those to worship Him who worship in Spirit and truth.

The highest faith is not faith in a **changed social** order eliminating toil in labor as the woman of Samaria sought: "That I come not hither again to draw water." Salvation from toil while persisting in sin, its cause.

Nor is it faith in a **mere prophet** forthtelling events: "I perceive that Thou are a prophet." Christ saves us not by His prophetic function but by His sacrifice. The Jews would accept Him as a great prophet, but reject Him as a Saviour atoning for sin.

Not faith in the **happiness of salvation from physical labor,** but joy in it, working heartily as unto the Lord.

It is not faith in **Omniscience:** "When Messias comes He will tell us all things," but faith in Him without manifestations of all knowledge.

Nor is the highest faith, **faith in God with a man,** but in God apart from the man.

Nor in **miracles, signs and wonders:** Jesus rebuked placing faith in them, said an evil and adulterous generation sought them, and, reproachfully, "Except ye see signs and wonders ye will not believe."

Nor faith merely in **this man who could raise the dead,** but faith in His Word apart from, or without the confirmation of raising the dead.

It is conceded, that often it is said, that seeing the miracles He performed, men and women believed on Him, but we think we have abundantly proven our theses from the words of the Master, that this type of

faith begotten by witnessing miracles was the lowest type of faith—a faith not purely in Jesus Himself, but in His miracles, a faith which starts and must be fed on miracles, is the lowest form of faith. And, doubtless from the great enthusiastic company who loved to see the miracles performed came many of those surface hearers, who had not much root in themselves of a deep abiding faith in the Person of Christ, who, anon, with joy, received the word, under the tense atmosphere of beholding the supernatural, but by and by when affliction or persecution arose because of the Word, and when away from the atmosphere they were easily offended, and lacking the proper rootage in Christ, withered. Faith in Christ which is the result of getting a first seat where the miracles are performed, which gratifies curiosity, most prominent in the Fall of Man, cannot please God. Man cannot feed on the supernatural, nor continually follow up the reports of the most striking demonstrations, as that is costly. Jesus himself is the bread of life, not His miracles. He alone satisfies. Curiosity may be gratified, stimulated, fed, and the soul still be lean and empty. Jesus Himself must draw near. We must be content with Himself alone. Like the Greeks, "We would see Jesus." It is significant that Jesus then said: "Now is the Son of Man glorified," we have glorified all else. God, give us to look up and see no man save Jesus only.

Miracles, used by Christ, have their place in the plan of God, but they are not the agency of the salvation of the soul; the Word of God has been given for that. "The law of the Lord is perfect converting the soul." We are born again by the Word of God which

liveth and abideth forever. We are **cleansed by the Word**... "Now ye are clean through the word which I have spoken unto you." "Sanctify them through thy truth." We **grow by the Word** of God. "Desire the sincere milk of the Word that ye may grow thereby." **We are sanctified by the Word:** "Now I commend you to God and to the word of His grace which is able to build you up and give you a place among them which are sanctified." The witnessing of supernaturalism will never take the place of the Word of God, which, when received with meekness, is **able to save the soul**; or the Gospel which is the power of God unto salvation to every one that believeth.

In answering the question concerning the signs of His coming Jesus told the disciples:

"Take heed lest any man deceive (R. V. 'lead astray') you. For **many** shall come in my name, saying, I am Christ, and shall deceive many (R. V. 'lead many astray'). *********And then if any man shall say to you, lo, here is Christ; or, lo, He is there; believe them not: for false Christs and false prophets shall rise, **and shall shew signs and wonders, to seduce,** if it were possible, even the elect." Mark 13, 5, 6, and 21st verses.

All purely Divine miracles are performed with a benevolent motive and often lead to a changed heart and life of righteousness, with love and reverence for God, Christ, His blood and Word.

All Satanic miracles, as the Master warns, have the underlying motive to deceive—to blind the mind to Christ; they confuse and mystify the soul. Performers of Satanic miracles deny and make light of sin and the atonement, and they repudiate eternal punishment of

the wicked, the doctrine of hell being especially repulsive to them. They magnify the body over the soul, and miracles over grace, they antagonize Christ as a Saviour through sacrifice. Deception is the actuating motive of the numerous Satanic miracles Christ warned His followers would appear in the last days. The land today teems with the miraculous and this writer rejoices in all that which is purely divine but sounds a note of warning against the numerous false Satanic miracles prevalent which invariably have the ear mark, **to deceive the soul by miracles from pure faith in Christ, substituting faith in miracles.**

Satanic miracles are evident. They are easily explained. Satan afflicts the body. He can also remove the affliction he imposes. He does this in Christian Science, more accurately, Eddyism, and all false Satanic healing. But He always leaves the soul in sin and the heart unchanged and the spirit filled with bitterness to Christ as an Atonement for sin. The poor dupe is introduced into the preternatural realm and not able to discriminate sources, thinks he is highly favored of God with a superior revelation to that of his less favored fellows. Hence the healing of the body is the great theme of thought and conversation, while the soul and the only remedy of its healing, the blood of Christ, is despised.

Never did Satan so fill the world with all power of deceiveableness and with lying wonders as today and never did the children of God so need that unction of the Holy Ghost which John says gives particular discernment of what is of God and that which is of Anti-Christ.

Today, it is not a matter of work, everywhere there is the busy bustling of work, but the burning question for the Christian is, for Whom are you working?

It is not a question whether you have been illuminated or converted or animated but who is the source of the illumination, the conversion, and animation?

It is not the why of impressions but from whence come the impressions? Nor of guidance, but by whom are we guided?

The question is not worship, the world is full of worship, but whom do we worship? Satan, in whom the whole world is reposing, or Jehovah? Forget not that Satan offered Christ the kingdoms of the world, with all their glory, for a single act of homage or worship from Christ. **Satan is God's great competitor for worship!** He is the **god** of this world.

It is not a matter of religion, but what kind of religion have we, false or true?

Nor, even of a God, but which God is ours; the god of this world, that old serpent, the devil, or the God of our Lord Jesus Christ?

Nor is it a question of having power and influence over men, for all have that in some degree, and men of the world in an exceptional degree in all walks and professions, but the question is through whom do we have the power? Satan has power to give power.

Finally the question is not of bodily healing, but who is the source of the healing?

The Master gives the premium of blessing to those who saw not and yet believed: "Thomas, because thou hast seen me thou hast believed; blessed are they who have not seen and yet have believed."

He commends the Syrophoenecian woman for great faith in the absence of all supernaturalism to encourage it, and in the presence of positive discouragements and divinely imposed tests to hinder it, but which her pure faith transcended and won His commendation: "Oh, woman, great is thy faith, be it unto thee the according to thy faith"; or, literally, "help yourself."

The exercise of supernatural gifts is no evidence of sanctification, but an evidence that the recipient has those gifts which may or may not imply the salvation of the possessor, but holiness is definitely given in response to definite consecration and definite faith and it is absolutely essential, for without it **no man** shall see the Lord. Many are speaking in tongues and professing holiness too, who still live in sin.

In the seventh chapter of Isaiah the Lord is represented as asking King Ahaz to ask of Him a sign: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." But Ahaz said, "I will not ask, neither will I tempt the Lord." Thus we find asking signs tempts God, wearies Him, grieves Him, and those asking them are said to be an evil and adulterous generation seeking signs; Satan is also thereby given ground to enter in with counterfeit signs.

The writer is far from believing that the day of miracles is past but he is solemnly warned by His Lord not to receive everything that breaks out from the upper air, the realm of Satan and all the Hosts with the prince of the power of the air, as of God.

After all our fads and fancies have run their course, religious and otherwise, Christ remains ever, we return to Him for abiding rest.

"Then those men (who had witnessed the miraculous feeding of the five thousand) when they had seen the miracle that Jesus did, said, this is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, He departed again into a mountain Himself alone." John, 6:14-15.

Jesus was not seeking the leadership of the rabble! He preached not to gain a following from the motley throng! He was manifestly disappointed with the result of the great feeding miracles; for when they would make Him their leader He steals away to the mountain alone. The great lesson He wished to convey is lost. He had in mind to teach them that there is a more essential bread than they had eaten. The outburst of popular enthusiasm to crown Him "king of feeders" necessitates His withdrawal and the postponement of the deeper lesson. The multitude was quick to see the advantage of a leader who could make bread at will! They had visions of bread without work! Salvation from toil rather than from sin looked good to them! The world will quickly vote any one king who can get them easy bread! Who can reverse the Almighty's fiat "in the sweat of thy face shalt thou eat bread". Hence they quickly trace Him to the next feeding station, only to hear His withering rebuke for their low motives in following Him: "Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, (their faith was not as high as the low faith which is begotten by miracles) but because ye did eat of the loaves and were filled."

How appalling is the spiritual blindness of the

natural heart! After He imperatively commands them not to labor for the meat which perishes and tells them the only work God requires of them is to believe on Him whom He had sent; after they had seen the marvelous miracle of feeding five thousand with a few loaves and fishes, they ask Him to show them a sign that they may see and believe! Witnessing miracles had not changed the stony heart! Feeding the stomach had not!

The great multitude who were so willing to follow Him for literal bread were unable to see how He could give them His flesh to eat—true bread. How they could by faith appropriate the saving merits of His atonement? They could believe the manna story of Moses but could not see how there could be spiritual manna for the soul—28,000,000,000 pounds of manna given the Jews was not enough to enable them to see that it was typical of a more widely diffused spiritual manna which was to feed not only Jews but to give life unto the world. That manna they knew about only fed the body which died. His manna would feed the soul and anyone eating it would live for ever. This was too much—a hard saying who can bear it? And from that time many of His disciples went back and walked no more with Him. Jesus is winnowing the five thousand multitude! Turning to the twelve who are left, one of whom He said was a devil, He asked, "Will ye also go away?" Will ye follow the departing loaf and fish disciples, or will ye love me for what I am rather than what you can get from me? Simon Peter nobly replied, "Lord to whom shall we go? Thou hast the words of eternal life. And we believe (note the order) and are sure that thou art that Christ, the Son of the living God." Humanity has not changed!

the multitude will still follow the cheap demagogue! they like to be faked! anyone coming in his own name will be warmly welcomed! To come in the name of Christ is to share His fate! Men will respond to the call which offers loaves and fishes! they like the appeal which promises health for the body but says little in burning words of the sin of the soul, too often the cause of the body's ills.

Kind Words of Remonstrance with Sectarianists

CHAPTER XXIII

What is the other side of the question? It has another side and fair-minded people will welcome its evidence.

Let us emphatically say that we do not condemn organized sectarian churches (or others) en toto. We recognize all of them as fellowshipping many of the best people of God. We are not saying they should not be organized. But we do say that all church organizations are fallible and have much in them that is of human origin at the best, and no matter what the auspices under which they are launched, and however clear the divine leading seemed to be, yet the human element of frailty is in them all in their inception and through their progress.

This fact alone calls for sympathy from each, to the other's defects. We should view always what we think are defects in others, without contempt. If God must tolerate defects in one church, He may as consistently tolerate them in another. They are deplorable in any.

One strong argument used by those who would have all leave the older church and join some one of the many smaller churches, is that the Scriptures tell us to "Come out and be separate," and it is argued that unless we do, we become partakers of the sins of the churches. But does not this argument prove too much? Does it not, on the same ground, call all of us out of all church

organizations and governments too? Are we not, by our own argument, a partaker of the corruption in the smaller churches? The good, clean people in the smaller churches are not responsible for the sin in them. Neither are the good, clean people of the larger churches responsible for the sin in them.

"But," says one, "there is more of it in the larger church organizations than in the lesser ones." This is because they are numerically stronger. Let the weaker churches suddenly spring into great numerical strength, and the present inconsistencies would doubtless be proportionally greater.

I am not responsible for the whiskey traffic and other crimes which occur in the United States, though I pay taxes to the United Government. Yet, I would not abet nor aid in any direct way, the sins of the government. Jesus encouraged the paying of taxes to Caesar; in fact, performed a miracle to pay his own and Peter's taxes, and taught men to render to Caesar the things which were Caesar's. He also commended the poor widow for casting her mite into the treasury of God; though the Jewish synagogue was not without its corrupting leaven. Paul wrote—"I wrote you in an epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world."

Christ's commendation would seemingly justify paying taxes to the state, and bringing offerings to the house of God, even though both might harbour much that is perverted. This practice is strongly condemned by strong sectarianists. Yet funds put in strictly holi-

ness churches are oftentimes productive of very little results, too.

To continue Paul's quotation: "But now I have written unto you not to keep company if any man be called a brother and be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner."

Jesus said that his disciples were "in the world but not of it." On the same ground it logically follows that they may be "in the church but not of it", as far as partaking of its evils is concerned. (Speaking, let it be remembered in terms of church organization, not of the church as on organism, the Body and Bride of Christ). The church manifestly was not, and is not as the evil world, which Jesus said they could remain in and not be of. He does not mean that they were to partake of, or fellowship evil, though He allows them to be in an evil world and formal church. If, in every nation, he that feareth God and worketh righteousness, is acceptable to Him, then surely the same argument is applicable to everyone working righteousness in every denomination. The denominations are in the nations.

A strong objection to spiritual people remaining in larger churches is that their leadership is wrong; but there is enough corruption among leaders of smaller churches too, and while that of the larger is of the spirit, the other, more frequently, are overcome by sins of the flesh. When the prophecy of Daniel about the many among the leaders falling, is being fulfilled among all, those who are preserved should not, like Peter, boast, "I never will deny, thee, Lord", but pray, "Grant I never may."

I am not to blame for worldly, secrecy fellowship-

ping, compromising preachers, but I am responsible not to compromise myself.

The condition of fellowship is not contingent on membership in any one evangelical church above another, but on walking in the light as He is in the light, and everyone who walks in the light of God, irrespective of his denominational affiliation, has fellowship with every other one who walks in the light, regardless of his church relationship. Fellowship is effortless, we do not try to have it, we do have fellowship with all, everywhere, who walk in His light. The condition of fellowship is, thus, not contingent on joining any organization, but on walking like Someone!

Take the example of Jesus. He early affiliated Himself with the Jewish synagogue and never left it formally, though it was fully as formal and corrupt as any modern evangelical church. Take the prophets: God kept them amidst the sin and dearth of the people of their time, to cry aloud against their sin. This they could not have done by deserting them.

The pessimistic attitude which cries that the old church is dead, spiritually, etc., cuts off much effort to obey the command to pluck brands from the burning, and doing some real heroic rescue work, though the byways and hedges are still numerous, where we can go and compel sinners to come in.

This pessimistic attitude also cuts off much prayer and work for their salvation and deserts those (many of whom are caused to err by their leaders) whom God would save.

To consign all to hell in other folds, who follow not with us (which is frequently done in some centers) is

to admit that we were under condemnation and exposed to damnation ourselves when we were in them. If we are soured and prejudiced toward others without our fold, we cannot obey the command to deliver those who are drawn out to death in other folds, so far as lies in our power.

This un-Christlike attitude presents the amazing picture of loathing the mother who bore us. It is very bad form to tell tales on the mother who gave us birth. The heart should be filled with pity because there are family troubles. If she is sick and ready to die, there is need of the greater sympathy.

A strong objection to spiritual people remaining in the larger churches is that the leadership of these churches is unspiritual. That may be conceded to be too frequently true; but the objection proves too much as the leadership of the smaller churches is not always what it should be; and while that the of larger churches is frequently sin of the spirit of the others it is more often the sin of the flesh: neither has room for the criticism of the other for Paul exhorts to cleansing from all the filthiness of the flesh and of the spirit: as both are wrong both should get right with God and each other and remove the soul stumbling block from the world. The destructive critic and the adulterer shall both have their place in the lake of fire.

Our little girl was ill; she was very low; the more ill she got, the more earnestly wife and I prayed. The church is very sick. Pray the more earnestly for her recovery. "But," says one, "she never will recover; she is too fare gone." This may be relatively true, still many in her may be reached by a Christ-like course. (We

think of one, among many, who won hundreds for God and is now a flaming missionary). But, then, it may be said there is as much hope of winning formal church members, as Pharisaical people.

The tolerance of the exclusive, small church devotee, will be enlarged, if he takes an inventory of all those within his fold who were born again and raised as lambs in other folds, and received by him without birth agonies. He should especially remember the Apostle Paul's attitude: **"Not boasting of things without our measure, that is of other men's labour, but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly (which rule is) to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."**

It seems the apostle would as soon take the material out of another man's house to build his own, as to steal the fruit of another man's labour to build up his own reputation as a church organizer. Hence, to avoid this contingency, **Paul laboured where others had not.**

Again, Jesus said, **"Other** sheep I have which are not of this fold." Now see the Divine interest in those outside of His fold (the Jewish fold)—"them also I **must** bring." The command to "go rather to the lost sheep of the House of Israel," in its exclusiveness, is thus enlarged. Those in other folds (the Gentiles) are evidently on the Saviour's heart. He is interested in them. They are to be subjects of His atoning grace. Where did God find the reader? May He not find others there? The Jews wanted to limit God to themselves but Jesus said His Father's house was a house of prayer for all

nations and not the Jewish nation only. He was not the light of Judea but of the world. Neither is He the light only of our little denominational world.

What a spectacle some churches present to intelligent eyes! They got three-fourths or more, of the membership they now possess, from the various mother churches,.. but—Amazing!—they now turn around and consign her to Hell, yet she gave the material out of which their churches are constructed. Be patient, she may yet give more children. Is this forgetting, this ingratitude, a manifestation of Perfect Love?

Jesus rebuked the Jews because they did not see that His Father's House was a House of Prayer for all Nations (including denominations). They wanted to limit it to a House of Prayer for the Jewish nation. How narrow! The larger interests of Christ's kingdom transcend the interests of any one branch of it.

The Spirit is calling for unity among all lovers of Jesus; heart unity, organic unity—not mere outward unity—the Church which is His Body, flesh of His flesh and bone of His bone, in which all have been baptized into One Spirit,—the Body of which He is the Head.

We know of entire churches being organized out of the fruit of the labors of some faithful evangelist, who felt God had called him to remain in some one of the old churches. Yet this same church calls his type of evangelism, spurious and popular. What type is it which gets no one into the Kingdom?

Jesus ate and mingled with publicans and sinners, not to justify their sin, but to do a work of regeneration. Might not others mingle with church people with the same motive, i. e., to bring to them the message of

the regenerating power of Jesus Christ? We send missionaries to the heathen, should we not show a missionary spirit to the lost ones in the church organization? Is not the rebuke God gave to Peter after he had been sanctified by the baptism of the Holy Ghost, sadly needed? Peter would not associate with the unclean, as he thought in his narrowness that Cornelius was, being a Gentile, yet God had received him. "What God has cleansed, call thou not common or unclean." Are we not in great danger of repeating Peter's mistake? After Peter was cured, he humbly testified: "I perceive in every nation, he that feareth God and worketh righteousness, is acceptable to Him."

Again, take the example of Jesus. He transcended the sectarian narrowness of His environment and reached out beyond the Jews, in a world-wide provisional love to all mankind. Can it ever be like Him to limit our love to our own little church? The Jews despised the Samaratins; had no dealings with them. Jesus ministered to them salvation at the expense of losing favor with the Jews.

Take the apostle Paul's example of tolerance. "They of the circumcision have been a comfort to me." Paul working with those of the circumcision as co-workers, and both possessing such measure of Divine love as mutually to comfort each other. Sectarian party lines were entirely obliterated. Think of Annanias fearing to fellowship Paul whom God had received! A walk with God down Straight Street, fixed him up all right. He then said, "Brother Saul."

It may be hard for some of us to follow Messenger's example of the Burning Bush and confess that we have

been wrong, uncharitable and un-Christlike in our attitude to other children of God, but repentance is the Bible remedy for this sin, like all other sins.

Then reflect. The extreme sectarian attitude assumes to be the infallible church, which is impossible when it is composed of fallible men. We censor others. Who will censor the censors?

Again it is objected, "But we are not as corrupt as larger churches." Again you have not thought. You have twenty or thirty thousand members and the others have thirty million. Again, you are blinded by limited opportunities to observe the defects of your own church at large.

There have been many cases of gross sin in all churches. The heart sinks as we recall them all. Are the innocent responsible? If frailities, foibles, infirmities and sins are found in the smaller church, why marvel that churches, which are larger, have similar defects?

We are justifying wrong in neither; simply affirming that it is as liable to occur in one as in the other. The tares, the Savour said, would grow with the wheat till the end. None but He is competent to separate them.

Said an Editor of a strongly sectarian paper, after telling of what a certain number of M. E. preachers did, "This is a sample of what you swallow when you go into, and remain in, the old church." Very well, it is just as fair to say, "You swallow the sensuality and avarice of the smaller churches by your membership in them."

Those who observe closely know many professors who are like the Pharisees, they say and do not; rob God of tithes and offerings. They frequently will not speak

to their loved ones, are sour, stubborn, self-willed, denunciatory, prejudiced, unforgiving and ugly in tone, temper, manner and look, and thru it all, their own children are set against God, and well-nigh unreachable by the gospel.

This is a sample of what you swallow according to the inevitable conclusions of your own logic, when you join the smaller church. Away with such fallacious reasoning. "Every man shall give an account of himself to God."

We are not supporting the pride, secrecy or worldliness, so prevalent in many older churches, but we are saying it is not any more reasonable to make the good, pure, clean conscientious Christ-like members of these folds responsible for these conditions, than it is to say a good holiness brother is responsible for the inconsistencies which creep in the holiness churches.

Are the clean citizens of the American government to blame for the whiskey or white-slave traffic? Nay, to aver this is folly. Likewise, pure Christians are not to blame for the tares with the wheat; provided they do all in their power to correct said conditions in government and church. Christ was patient enough to let them alone till the judgment day. He did not even discipline Judas. Yet he knew what was in his heart. Should the other disciples have left Jesus because Judas was a traitor? Were they to blame for Judas? They did not tell Jesus that they would leave if He did not put Judas out. Were they partakers of Judas' sin in any sense? Are clean children responsible for wayward parents or vice versa?

It is not necessary to enumerate, but those who have

widely traveled and closely observed, know of revolting conditions in all church organizations, which hinder the extension of Christ's kingdom.

It is customary for stagnant, dead, powerless, smaller churches to justify their own lack of power, by attributing the success of others outside of their fold, to a popular and spurious type of Evangelism. We wonder how the soul can contract to such a degree that it readily believes that God has only really won, of all the sixteen hundred million people of the Universe, the twenty to fifty thousand of their fold, and that He confines His love and operations of grace, exclusively to them! Nay, beloved, if we are only humble and teachable enough, God will yet un-deceive our heart and open our eyes to see in the various churches, many tens of thousand who have not bowed their knee to Baal.

The practice and spirit of excluding all from God's grace who do not come our way, is the method of the Infallible Church of Rome!

Oh, while there is time let us repent and seek the Spirit of Christ, without which we are none of His. **Jesus' spirit rejoiced in faith and character wherever and in whomsoever found!** He commended the Centurion for having greater faith than any of His own.

The missionary goes to Africa, not to partake of its sin and heathen darkness, but to give light to benighted souls. "In the world among whom ye shine as lights."

May we not be missionaries to the worldly church, darkened by sin, and shine there as lights as consistently as in heathen darkness?

Is not light to shine in a dark place? "Come ye out and be separate" is very familiar to us; "Take them not

out of the world but keep them from the evil", is not so familiar.

Fellowship is conditioned, not on membership in any one of the scores of church organizations, holiness or otherwise, but on walking in the light. Is it not wrong to make change of church relationship the condition? Did Jesus ever intimate such teaching?

All church organizations may say, "We are it." Whom are we to believe? There are numerous smaller churches crying "Lo here", "Lo there". "We are the true way." Jesus said, "Believe them not." "I am the way."

Are we not in danger of erring grievously by singling out a few issues, such as secrecy and pride (personally we do not approve of either) as though there were no other grievous sins? But are there not other grave matters? For example, Covetousness is idolatry, and the covetous man, so Paul says, has **no part** in the kingdom of Christ and God?

But I do not want to fellowship secrecy, says the radical holiness man. Well, with the same logic, why fellowship covetousness? It is as sure to damn the soul as secrecy or pride, for it is certain that there are thousands of covetousness, God-robbing holiness professors in the various holiness churches and movements. We have the facts.

Jesus said to His disciples. Take them not out of the **world** but keep them from the evil (the evil one—the Anti-Christ), could not His power also keep them from the evil of the sins in the professing church?

Some one objects, "Why not, then, join Mormonism,

Catholicism, Christian Science or the Lodge?" Nay, these are Anti-Christ and un-Christian and un-evangelical.

That a man cannot be a Christian and belong to one of the various evangelical churches is not only, as proven above, contrary to the Scriptures, but it is contrary to the example of history also. John Wesley and John Fletcher were both members of the Protestant Episcopal Church and so remained till their remarkable death-bed scenes. This is an honest time. If they are lost for serving God in the formal church of England, it will now be manifest in their dying testimonials. "The best of all, God is with us", said Wesley. "Love, love, God's love," were the saintly Fletcher's words. Keen's words (of the M. E. Church) were, "How unspeakably precious Jesus has been. I have just discovered that this full salvation is fuller than I believed."

Cookman of the same church, kept saying to the different loved ones about his bed, "Remember my testimony, I am washed in the blood of the Lamb", and then at last he cried, "I am sweeping thru the gates, washed in the blood of the Lamb."

Again, running off, miffed at every little opposition, simply proves that we have not that love which suffers long, is patient and kind and never fails. When the opportunity comes to prove that we are letting patience have her perfect work, this method, forthwith, lets impatience have her imperfect work.

Again, Jesus' example is against this position. He kept going into the synagogue everywhere—"as His custom was!" He called the Jewish temple the "Temple of God"—"My Father's House", and it was. He went into

it, not to criticise it, but to cleanse and to drive out that which perverted it.

Again, history proves that all great revivalists, as Wesley, Fletcher, Finney, Redfield, Caughey, Evan Roberts, had their most powerful revivals in the various old churches. Again it is suggestive that God has never used any of the exclusive churches as leaders of great, sweeping revivals. Jesus did not give His church any particular name (He did speak of it as His Body—His Bride, however). He was particular to stamp men with holy character. That is all that will stand the test of time and eternity.

Is it consistent to condemn the worldling to hell for the insurance he carries in his Lodge, and then insure our lives in old-line Companies? Is it consistent to parade the faults of churches and colleges and cover up the sins in our own?

Why not publish them also to the world? Would that not be fair? Personally, we want neither.

A final objection is that they backslide in the cold, formal churches. The same can be said of the smaller churches. At least three-fourths of the seekers in revivals are "repeaters."

"Each one is attached to his own sect and despises all others. The unity and charity of Christ are at an end."

"Let party names no more
The Christian World o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ the Head."

"The genuine spirit of piety, in every time and place, tends to promote union in heart and brotherly kindness."

"Ye different sects, who all declare,
Lo! here is Christ, or Christ is there!
Your stronger proofs divinely give,
And show us where the Christians live!
Your claims, alas! ye cannot prove,
Ye want the genuine mark of love."

The call is not to organized unity; but to the recognition of that perfect heart unity provided in Christ for all; fellowship in Christ being the strongest unifying bond. The believers are members one of another; and "members of His flesh and of His bones;" oh, that we might realize more, experimentally, the unity which is ours judicially.

The Sin of Disunity

CHAPTER XXIV

SCRIPTURAL UNITY

The prophet, Isaiah, gives a twofold picture of unity; in its true and its false aspect:

"**Associate** yourselves, O ye people, and ye shall be broken in pieces; and **give ear,** all ye of far countries; **gird** yourselves, and ye shall be broken in pieces: **gird** yourselves, and ye shall be broken in pieces. **Take counsel** together, and it shall come to naught, **speak** the word and it shall not stand:****For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy, to all them whom this people shall say a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:9-13.

The great burden, pressing the Saviour's heart, in the shadow of the cross, was, the unity of all His followers, down through time till the consummation of the age; hear His great intercessory prayer for them:

"Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. **That they may ALL be one;** as thou, Father, art in me, and I in thee, that they also may be **one in us:**

that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one, even as we are one.** I in them, and thou in me, **that they may be made perfect in one;** and that the world may know that thou hast sent me and has loved them, as thou hast loved me." John, 17:17-23.

TRUE UNITY DISTASTEFUL TO THE SECTARIANIST

"And one of them named Caiaphas, being the high priest that same year, said unto them, 'Ye know nothing at all, nor consider that it is expedient for us that one man die for the people, and that the whole nation perish not' And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but **that also He should gather together in one the children of God that were scattered abroad.**" John 11:49-52.

It is suggestive that from the utterance of this prophecy of the essential unity of all God's children, Jew and Gentile, black and white, rich and poor, foreign or native, Samaritan and Hebrew, high and low cast, plebeian and prince, serf and master, and all the other sheep not of the fold of Israel, for whom the Master's heart yearned, "**Then from that day forth** they took counsel together for to put Him to death." In their narrow partisan pride, the Jews had forgotten the words of Isaiah, their prophet, which, while recognizing them as chosen people, did not limit Jehovah's affection to them. "In that day shall Israel be the **third** with Egypt and with

Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be **Egypt my people,** and **Assyria** the **work** of **my hands,** and Israel mine inheritance." Isaiah 20:24-25. Thank God the measure of God's love is broader than the measure of man's mind! Larger than can be contained in any sectarian, or non-sectarian mould! He cannot be syndicated! He is the light of the world and not merely the light of any one denomination!

Each new sect had it origin either in the conviction from the Lord, or in the egotism of its leaders, that it was better capacitated to shepherd the Lord's flock than others. The latter spirit is that "I am holier than thou," self-righteousness so repugnant to God, that righteousness which says: "Stand by thyself, come not near to me; for I am holier than thou." The self-righteous are abhorred by God—"a smoke in my nose, a fire that burneth all day." This was the sin of the fallen angels! Self-exaltation! But it is hard to be fair with ourselves and admit that we have this spirit when it hides under zeal for the pure glory of God, as we think, which is, however, often the god of self. Paul described such leaders as "grievous wolves taking away disciples after themselves." True unity is distasteful to the sectarianist because he does not want it in Christ—his vision is of a unity which brings everybody into his sect.

WORLD'S VALUE OF UNITY

Go to the world thou blind ecclessiastic, and learn wisdom. General Pershing, on the departure of Generalissimo Foch from America, said, "I shall always be

glad (rejoice) that my voice was raised for unity under the great commander who led the combined forces to victory." Pershing saw that one of the deadliest defects of the Allies was the diversified and ununified nature of their fighting—from the outset he stood for unity of command. General Pershing was doubtless a great soldier, but he gladly effaced himself to defeat the terrible foe. No matter who gets the honor, so the foe is crushed. Does not God speak to His torn church by this man of the army? Shall not the Lord's lesser generals efface themselves and plead for unity under the great Generalissimo of the Lord's armies, **Jesus Christ?**

The children of the world are wiser in their generation than the children of light. They highly value the principle of unity and cooperation. But for it, there would be no great railroads stretching from ocean to ocean; or mighty vessels plowing the deep. Get together Conferences are the order of the day. Trusts, mergers, syndicates, amalgamations, corporations, combines, world conferences, international tribunals are words ever before us. Hardly a group of men congregate but they talk of getting together; "We must get together": "We must stand together." A farmer boy told us that if the farmers would really organize and stand together in withholding the products of their farms from the markets, they would all soon be millionaires; that they would starve the populace while doing it, was incidental. Twenty men of Japan, recently touring America, own over fifty percent of Japan's wealth. Organization is the word rife everywhere. In college, groups from the different states band together; there are debating societies, alumni associations, etc. In business

financial groups stand together; a very small percent of the population owning a very large percent of the total wealth of our country. Manufacturing groups, labor organizations, political groups, lodge organizations galore, social groups, all are preaching to the church, the value of cooperation.

THE SIN OF DISUNITY

A prominent New York Protestant Episcopal bishop recently published the statement, in the Literary Digest, that **"our divisions are sin"**, writing of what would be termed nominal Christianity as represented by the various evangelical churches. Our good brother writes a truly startling word! More so because of the unexpected source!

A greater than he (Paul) wrote that Christians are called to the exalted **fellowship of God's Son.** From much modern emphasis one would get the idea he was called to the fellowship of some one of the diversified sects of whom it can no longer be said, "Look how these Christians love one another," but, "see how they separate from each other! see how suspicious they are of each other! see how fearfully jealous they are lest any of their (often proselyted flock) go to the other fold!" Paul continues, because of our calling to the pure fellowship with God's Son, "Now I beseech you brethren, by the Name of Our Lord Jesus Christ, that ye all **speak the same thing,** and there be **no divisions among you;** but that ye be **"perfectly joined together" in the "same mind" and in the "same judgment."** For it hath been declared unto me of you, my brethren********that there

are **contentions among you**... Now this I say, that **every one of you saith, I** am of Paul; and **I** of Apolos; and **I** of Cephas; and **I** of Christ. **Is Christ divided?** was Paul crucified for you? or were ye baptized in the name of Paul? (a fine sarcasm; if they were, they were not baptized at all: the original command being to be baptized in the Name of Christ). I Cor., 10:13. "For ye are **yet carnal:** for whereas there is among you **"envying"**, and **"strife,"** and **divisions,** are **ye not carnal,** and **walk as men?"** It is possible to have carnality while talking most loudly about its destruction. **The divisive, sectarian spirit, is the ear-mark of carnality!** It was in connection with the sin and carnality of disunion that Paul wrote his solemn word of warning about a man's work being burned up and himself saved as by fire because he built on some other foundation than Christ. **Those who cause division serve not the Lord Christ but their own selves!**

It is no light thing, wrote John Wesley, "to make a rent in the body of Christ and separate from those with whom we were before united." Schism, in the professed body of Christ, everywhere, is the great hindrance to the progress of the kingdom; there needs to be conviction for the sin of it; and deep repentance for it; and its utter abandonment. Whitfield, Wesley, and Edwards, a weighty triumvirate, are all on record as despairing of any extensive revival unless different sects should forget their non-essential differences and rally around the name of Christ for the salvation, and edification, of souls, in Christ; If, during the war, the churches united their services to save coals, ought they not unite to save souls? Spiritual union among the evangelical denominations

and united cooperation in promoting the Lord's work is the quickest way to the revival so much needed and the sure cure for the animosity and bigotry too prevalent among us under the specious name of zeal for truth; or my church; or our church; indeed we have allowed our Protestantism with its mechanical activities, often, to crowd Christ off the programme. On the street car recently I overheard the conversation of two ministers who were returning from a church convention; they repeated, in the course of their conversation, the word church! church! church! church! church!; our church; my church; the church; your church until our heart sickened. There are fifteen thousand references to Christ and God in the Bible and how seldom we speak of Him.

We were once supplying as pastor, in a superior-sanctity-congregation. The building in which it worshipped was stolen by a vote in which two-thirds, by sheer force of numbers voted that the one-third minority had no rights in the property in which they had put their money; when the big two- thirds juggernaut rode over them, the golden rule of Christ and the equity of the Bible was annulled. The deal was duly consummated and the name changed and the people introduced into a forward(?) step with God. When we were informed of the high-handed manner in which the building was gotten, it troubled the conscience; not being able to see that it was right to steal, even in the name of the Lord; or that it was any more right to steal lumber to build a house than to steal sheep to make a flock for the Lord; or that one could be a partaker of other men's sins under the specious pretense of the Lord's glory. It troubled

us until it got into our dreams. One night we dreamed that we saw a tug of war. The Saviour's heart was the center of it; two companies were at the ends of the rope, mostly women on their side, and they were actually tearing the Saviour's heart in twain. This was truly startling! We are not guided by dreams. But it was such a perfect picture of our thought of the matter that our convictions were deepened that it was no longer right for us to shepherd a flock which had stolen their Corral; so we handed in our resignation. The dream was true; the Saviour's heart was greatly torn in that community by the division; the other party going to another part of the small city and starting a new work; the world looked on in amazement at those who preached a grace which makes one, and wondered; and steered clear of both little charmed circles. But there is a blessed sequel. In that same city was a great church which should have given the others the pure doctrines of God's Word about the holy life; but it failed. Because the others had erroneously expounded and poorly demonstrated the word of God, it chose the cowardly course of silence. In the course of time an evangelist arrived on the scene, impartially sized up the situation, and decided on a course of action. There was blame at every intersection of the triangle. Finding fault with none, seeking to help all, he got a big touring car and loaded it up with the leading spirits of each party and took them for a joy ride, ostensibly, but really, to have a heart to heart talk over the situation and its hindrance to the work of God. He first confessed, "we, of the big church have been too cautious and conservative and we have not done our duty. Forgive us, we will do better." He then

kindly, but firmly asked the others if they did not think that they had been too radical? "And will you not surrender some of your radicalness to us to help tone up our conservativeness and take some of our conservativeness to help modify your extreme radicalness?" It was agreed and sealed by prayer and confirmed by the Lord in sending them a mighty revival.

UNITY IN CHRIST NOT EFFECTED BY ORGANIZATION

During the World War, when fuel economy was necessary to help win it, as it was said, a strong public sentiment in the East demanded that the churches bury their non-essential differences and worship together to save coal; prominent business men are now pointing out the needless waste, in duplicating the operating expenses of so many little struggling sects; all claiming to **believe** the **same Bible,** to **love the same Lord,** and to **worship** the **same God** and to be **bound for the same heavenly home;** we understand that the objective of these demands was for a mere outward, external or organic unity, effected largely for the economy or good business of it. The church will do well, and especially those claiming the Highest New Testament Experience and Life, will do well to note the strength of this argument, if they would have power with thinking men. The world has a right to ask us to deliver! to put up or shut up!

But if all the churches extant should get together and agree on a **universal creed; a joint hymnal; unity in form of worship; the same form of government and dis-**

cipline; a unified missionary programme and the same curriculum in all their educational institutions,— all, together, would not constitute the union for which Jesus prayed in the shadow of the cross. It is impossible to make men good by law; or to make men sober by legislation; or to change them by reformation; (as world prohibition by 1925); or to make them spiritual by a code of church laws. Outside of "oneness" in Christ there is no worthwhile unity. True disciples are all one in Christ Jesus! not because they have agreed to believe a series of doctrinal statements; such unity has but the strength of a rope of sand! They are one because of a common life in their Lord. "One is your Master, even Christ, and all ye, (in Him) are brethren." True unity comes not by organization but by baptism—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into (R. V. of) one Spirit." Corinthians 12:13. This oneness is further likened unto the close sympathetic union of the body and its members; if one member suffers all the members suffer with it: so it is in the true church of Christ.

The attainment of the perfect man unto the measure of the stature of the fullness of Christ is only reached in the unity of the faith; the fullest comfort and the fullest assurance are likewise linked with all the children of God being knit together in love; all lowliness and longsuffering forbearance of each other in love, shine most clearly when the church directs effort to unity: "Endeavouring to keep the unity of the Spirit in the bond of peace." Because, however much we seek to divide the church into endless factions, "There is one body, and one

Spirit, even as ye are called in one hope of your calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all and in you all." Ephesians, 4:2-6. **The power of unity,** too, is significantly suggested in that the unprecedented effects of Pentecost came on and through a perfectly unified company who were all of one accord and in **one place,** and most startling they were of one accord **before the Spirit came.** The pleasantness of unity also is described together with its goodness, preciousness and blessedness here, and eternal life beyond: "Behold, how **good** and how **pleasant it is for** brethren to **dwell together** in unity! It is like the precious **ointment** upon the head;******** as the **dew of Hermon,** and as the dew that descended upon the mountains of Zion: for there (when together in unity) the Lord commanded the blessing, (it is the place of blessing) even life for evermore." Psalm, 133. The unity of His people, is the ground for the restoration of the **faith of the Gospel** which shall shake to the foundation the kingdom of Satan: "Stand fast in **one spirit,** with **one mind striving together** for **the faith of the Gospel**; and in nothing terrified by your adversaries". Philippians, 1:27-28. Instead of unitedly contending for the faith of the Gospel we have divisively contended for the shibboleth of our party! There is an intimation, in the last reference, that Satan's strength is so great that it will require the combined faith of God's people, to defeat Him. But what do we behold in the warfare against Satan? instead of a united front, like the English, French, Belgians and Italians, in the early days of the war, before the unification of command of all the Allied Armies under Foch, each pecked away on his sector,

sometimes making a dent in the enemies' lines, but not able to hold the gain for lack of reinforcements, which the enemy was quick to note, were repulsed with terrible losses. And yet again and again they were ordered forward, Gibbs tells, with the promise of reinforcements which did not come! What fearful losses we have sustained! What victories might have been ours! If each of the guilty parties, instead of selfishly and hopelessly, well nigh, pecking away on His little sector of the enemy's line, had buried his ambition for distinction as a leader, like Pershing, and all had clamored for unification and the pooling of the resources of all under Generalissimo Jesus and unitedly charged the enemy's line! How his walls would have fallen! How his strongholds would have been compelled to give way!

If the Allies had not seen the necessity of the centralized command; of the pooling of their resources, forces and supplies, there would doubtless be world-war-fighting yet. The remarkable achievement of the Central Powers, of virtually keeping foreign soldiers off of their territory, especially the German sector, was due to the unitizing effect of the iron ring of foes about them. In Germany, they said, "now henceforth we bury our differences; we are no longer divided into different factions; we are no more Centrists, Liberals, Royalists, Catholics, Laborists or Socialists; we are Germans; as one man we unitedly face the common foe." Would God that the terrific onslaughts which the foe of God, man and the Church, is now making at the end of the age, would likewise electrify the diversified parties of the Church, quickening them into real united resistance in the Name of Christ! Well the Adversary knows that

in unity there is strength! He has used his greatest wisdom in scattering the power of the holy people.

Let me repeat the words of our Episcopal brother: "Our divisions are sin." If this is so of what we term nominal Christianity, how much more it is so when there is division of spirit with those claiming perfect love, sanctification, the indwelling Christ, or victory? Well, we know that there may be unity in a diversity of church names, forms of church government and ritual or the form of worship, and that God has often providentially overruled this diversity to the salvation of some souls who might not otherwise have been reached. We are pleading that we shall not fire our guns into each other's camps but steadily, and wherever possible, unitedly train our guns on the enemy's stronghold. If what we term nominally spiritual churches unite for a type of union revival effort which frequently includes elements which we do not approve (and yet our hearts are large enough to rejoice in all the pure good which results); and if business men, as a matter of good business advertisement, where there is not full cooperation of the pastors and churches, will get behind and boost a popular sensational type of hippodrome revival campaign, with more or less mixed motives, how much more should the people of God claiming the most exalted life in Christ, under various terminology, get together at least once annually, for an unselfish campaign on full salvation lines! We embrace unity in theory and renounce it in practice. It is evident that the Spirit of God is calling for self-effacement deeper than we have known, all around, and for the recognition that the larger glory of Christ's kingdom far transcends, in importance, the suc-

cess of any one branch of it. Who will volunteer to be swallowed? There is little use to talk of a doctrinal union which is belied by numerous divisions and increasing distance in fellowship; at present our unity is a mirage denied by practice in instances too numerous to mention. There is little use to say such instances are not representative for they are characteristic of conditions everywhere. There is as much hope of unity among the denominations at large as among the churches and movements claiming the highest life.

Christ did not pray for **spasmodic** nor **temporary** unity but for real and actual unity; not for mere **impractical** and unreal unification; nor for the **external and seeming** but that type which conforms to the test. His prayer was for **heart unity of the Spirit,** whose praise is of God more than man; his intercession was not for that type of accordness which is found primarily nor secondarily or inherently **in any Church movement** but only in the Father and in the Son, "That they may be one **in us.**" Organic Unity, Head and Body united!

It is not contingent on **identification with a certain company** or joining an elect circle, although its subjects are found often in the various evangelical organizations and sometimes without them; many even in the pre-Reformation church knew its blessedness: its great condition is to walk like Some One: "If we walk in the light as He is in the light we have fellowship one with another"; fellowship with God's Son and unison with all in that fellowship.

Quoting a Methodist bishop: "It is not a mere outward, or dead unity—this is not the kind we stand most in need of, but of the heart—Pentecostal union in Christ

—the true union of fellowship in Him—a unity of life." This agreement does not have a creedal basis, but a Personal basis—a Christo-centric basis, "Ye are all one in Christ Jesus." In its experience and fellowship, we ask not so much, "Where men belong," as, "to Whom do they belong?" In it there is nothing higher than to be a Christian—a follower of Christ. In its enjoyment, with Wesley, "We desire a league offensive and defensive with every other soldier of Jesus Christ." We are, as David wrote, companions of all them who keep His precepts; irrespective of his nationality or denominationality, as another eminent servant of God wrote, "We are not consciously separated from any one who loves Jesus Christ, in sincerity." As individuals we are not responsible for the endless religious parties of our day, we are only responsible not to have the divisive spirit in our own hearts; and not to refuse fellowship with any one whose views are consistent with a holy life. True oneness in Christ does not exclude from its fellowship the humblest believer in Christ.

POSITIVELY

Studying the prayer of Christ for the unity of His disciples there is the fact of intercession with the objective of their oneness through all time; that it is a concomitant of true sanctification, or Bible sanctification. We say Bible sanctification because there is extant much profession of sanctification and Pentecost which coexists with a jealous and selfish antagonism of other organizations which stand for the same truths, sometimes with varied Scriptural terminology. It was a sanc-

tification which was to be **accomplished through the instrumentality of the truth**: "Sanctify them **through thy truth**;" giving **fitness for life service** and **preceding the commission to it**; "As thou hast sent me into the world, even so have I also sent them into the world." The **unselfish type** of it is pointed out: "For **their sakes** I sanctify myself; that they also may be sanctified"—with this same kind that I have for the **sake of others.** The **universal scope of it** is mentioned: "Neither pray I for these alone, but for them also which shall believe on me through their word"; it is the **basis of faith** in His mission: "That they all may be one in us; as thou Father art in me and I in thee, that they also may be one in us: **that the world may believe that thou hast sent me.**" He further makes the oneness of His disciples the basis for the **world's knowledge** or recognition of His Messiaship "I in them, and thou in me, that they may be made perfect in one; and that the world may **know** that thou hast sent me." The only perfection possible in this life, a result of Christ's indwelling the individual and Church is mentioned: "I in them and thou in me: (and its effect) that they may be made **perfect in one.**" It is in connection with this perfection of oneness of His Church that the **promised glory is given**: "And the glory which thou hast given me I have given them." This unity is the same in kind if not in degree that Christ had with the Father; "that they may be one **as we are one.**"

Heedlessness of this unity is sin because it violates the **positive command to endeavour to keep the unity of the Spirit** and forfeits all the other invaluable **results** and power promised the church; keeping us from the

larger glory of full Pentecostal power: some of us are so easily satisfied with Pentecost on individuals and little groups but we know little of the all but overwhelming power the Spirit could manifest through a larger company of diversified and yet united believers. It is sin because it was in connection with the sending of the Spirit at Pentecost as Unifier and Sanctifier that Jesus told the disciples that the world would experience conviction for sin: "And when He the Spirit of truth is come to you (disciples)—He will reprove the world of sin." John 16:8. The Revised Version says, "He will convict the world of sin." Whatever **hinders** the world's **faith**, and **knowledge** of Christ; whatever violates a positive command and thereby misses its positive and powerful rewards; and whatever hinders the **full conviction** of the world of sin (which comes in any given community in proportion to the heart unity of all the people of God); whatever in the church **stumbles** and **scandalizes the world**; whatever hinders the **onward march of God's kingdom**, cannot be designated by any other word short of the one the good bishop uses—**"Sin"! Shall not God speak in power to us by this man outside our select, charmed circle?**

When Modern Churches or Movements, adroitly or subtlely intervene themselves between the soul and God they should suffer the same repudiation the Ancient Hierarchy received from the Reformers of the Sixteenth Century. As Lindsey suggests: "The Reformers taught that God gave the believer who received Christ the power to throw himself **directly on God.** The Roman Church taught that the mediation of a priest was essential—that he could create, nourish and perfect the Super-

natural life through the sacraments. The priesthood enslaved Europe and made Christian liberty an impossible thing. The priesthood barred the way to God or opened it. The Church, which should have shown the way to God, blocked it.

"If a man felt sorrow for sin, or if he wished comforting words of pardon; or if he wanted God's grace he must not go to God for it but to the **church** and priest who taught that man was not born from heaven as Jesus said but in baptism; he was to come to full age not in Christ Jesus but in **confirmation**; his marriage must be cleansed from lust in the sacrament of matrimony rather than in the blood of Christ; penance brought back his spiritual life slain by deadly sin rather than simply returning to the Lord; and death-bed grace was imparted in extreme unction rather than in the promise of God to be with us in the valley of the shadow of death.

"These ceremonies were not signs and promises of the free grace of God********they were jealously guarded doors from out of which grudgingly, and commonly not without fees, the priests dispensed the free grace of God.

"Between the God who had revealed Himself directly to man, the Mediaeval theologian had placed what he called the **Church**, but what really was the opinions of accredited theologians confirmed by decisions of Councils or Popes." The analogy in present conditions is true to former error either when it is insinuated that salvation inheres in certain Protestant church membership or if others of superior piety claim it can not be genuinely gotten outside of themselves.

What is the difference in the assumption that grace

can only flow through the Roman Church, or the spirit so prevalent today that we will not recognize you or give you the benefits of the free Gospel unless you join us altogether; that excludes you from any official work among us and our work unless you leave altogether the other church; that respects persons and regards more highly those who obey than those who are not led of God to transfer; that binds the bands of sect-ownership as tightly on the soul while offering perfect freedom as the Catholics ever did; that specifies by unwritten but well understood laws that excommunication will be your fate if you worship elsewhere and henceforth you shall be as one dead to them because their love was selfish and not Christian, which never fails. This spirit which insists that our young men who have gone to other schools than our own shall receive the finishing touches of their education in our institutions or they shall not be received into our Conferences is akin to the old one from which we have broken for liberty and looks as though we were trying to establish a new Hierarchy of our own, is a spirit which cares more for the things of its own than the Spirit of Jesus Christ, and has a greater zeal to stamp our denominational peculiarites on our young men than the Spirit of Christ. Forcing young men to a so-called recognized school for their final work so as to escape the limitations of the non-senate-school. Is this not a subtle claim of superiority over others—a veiled claim to, of, if not infallibility—better ability than others? A spirit which demands that young men coming into conferences, synods, presbyteries, and assemblies, **shall implicitly obey the older men** even if they must violate

conscience, stifle convictions, and grieve the Holy Spirit to do it.

In consideration of the numerous "together" passages in the New Testament-Striving together, framed together, joined together, knit together, builded together, live together, gathering together, followers together, quickened together, heirs together, laborers together, workers together, dwell together, sitting together, caught up together, ought we not to get together? "For there shall be One Shepherd and one fold." Where? Neither here nor there! Not in your church or in mine, but in His Name and Spirit; in love, and sympathy, and cooperation, wherever possible, and in appreciation of and prayer for all who follow Him, though not with us.

Victory Chapter

CHAPTER XXV

TEXT:—I Corinthians 15:57

But thanks	(Praise for Victory)
be to God	(Source of Victory)
which giveth	(Victory a gift— present tense)
us	(Victory personal)
the Victory	(Victory definite)
thru our Lord Jesus Christ	(Victory thru a Person)

In the world God has given us great variety. The naturalist will tell us that there are no two trees alike; nor any two leaves or blades of grass or flowers exactly alike. The anthropologist will tell us that there are no two human beings alike in all particulars, not even twins. The psychologist will tell us men's minds differ. There is no monotony of sameness in the physical universe. We have mountain and hill and bluff and prairie, precipice, ravine, valley, dell, mesa, mound, bog, gulch and knoll and hillock and plain. We have rills and streams and rivulets and springs, rivers and seas and oceans. One photographer has twenty-six different shaped snowflakes! Over the physical world roam different kinds of animals, wild and domestic. In earth as well are hidden a great selection of minerals, iron, clay, brass, tin, zinc, copper, coal, silver, gold and diamonds. There is almost endless variety of climate and fruit and crop, in diversified zones. In the heavens are seen the same benevolent design to relieve from monotony—Planets, sun,

moon and stars, fixed and wandering. The fowls that fly in the heavens are also of great variety as well as the domestic fowls. The innumerable fishes of the sea are of different variety. Thus we find in ethnology, ornithology, psychology, geology, astrology, astronomy, geography and every realm known to man great variety.

As men vary in face and form and size, they likewise vary in intellect, talent and temperament. "To every man his work", is in the Divine order in the arts as well as grace; in the spiritual realm of supernatural gifts the same diversity is seen. "All have not the same gifts." Some prophesy; some teach; some have gifts of government; some pastors; some evangelists. In the heavenly abode we find angels, Archangels, Cherubim, Seraphim.

Christ in life and service shows great freedom and illustrates variety of mode, manner and method. He knelt and prayed; anon, He told the disciples "When ye stand praying if ye have aught against any forgive." The chief thing in prayer was not the set form or manner of it but the forgiving spirit. He was hard on the staid, stereotyped and formal. As one has said He broke up every funeral procession He ever met and He relieved from monotony or sameness in the method or manner of doing it. He called the young man to come to life from off the bier and Lazarus to come out of the tomb, the one dead a short while and the other so long his body was decaying; the young maid He called back to life while lying on the bed. To her of tender years He speaks softly and gently "talitha cuma." Lazarus He calls forth with a loud stentorian voice resonant with power, command and authority.

He works not by cut and dried method. He did not always do things alike.

Dining with the Pharisee, who was a stickler for traditional custom and etiquette, He refused the customary ablution of the hands before eating, to the great disgust of his host. But only by this freedom could He belittle the value of traditional and outward cleansing and thereby teach the real defilement, the inner pollution is not from unwashen hands but from uncleansed hearts.

He called Zaccheus from up the tree to come down and Nathaniel from under the tree to come out and follow Him: Matthew from the receipt of custom and the fisherman from the sea.

He healed in a great variety of ways, saying a word, commanding to go wash in a certain pool, or again to go down the pathway of obedience to His word to find healing through obedience to His word as they went. Others He would anoint with clay made from spittle or He would lay hands on the sick or touch deaf ears with His fingers, or simply speak the opening words, Ephphatha. Again He would tell a fond loved one, if he would believe His word and go in obedience to it his son would live.

In the realm of the soul's salvation the description of its various stages not one but many synonymous terms are used. For awakening there is not one uniform term but conviction, alarm, reproof, awakening. Regeneration is not described by one monotonous term. We find conversion, justification, forgiveness, pardon, sanctification (initial or partial), the birth of the Spirit, new born creatures, washing of regeneration, saved,

born again, born from above, born of God, sons of God, a new creature in Christ Jesus, children of the light, turned from darkness to light.

In the Word of God we find great variety of terms descriptive of the sanctified victorious life. No one need be in bondage to any one Scriptural designation of the holy life. How senseless it is for those who receive victory under the termology used by A. B. Earle, "The Rest of Faith" to refuse fellowship to those who have been led into the light through the Bible term of victory. Dr. C. G. Trumbull in his recent book, "What is The Gospel of Christs", said "The Victorious Life," was another way of describing "The Sanctified Life." Now since he has liberty to use the term so dear to many let us be equally free to use the term, "The Victorious Life," he has popularized, not because it is his, but because it is Scriptural!

A friend who read his series of personal testimonies to "The Victorious Life", said they would have been all right if the term sanctification had been used instead of Victory. Now that is utter nonsense and unwarranted narrowness (of which we have been senselessly guilty). Sanctification is not found in the word sanctification but in Christ, the mighty Sanctifier. No more is victory found in the word victory but in Christ the mighty Victor. The terms are but vehicles through which God points out to us the unsearchable riches we have in Christ. In Christ is Life. "He that hath the Son hath life and he that hath not the Son hath not life," though he may have as he supposes, the only correct terms descriptive of Life.

We grant the word sanctification has been unduly

avoided by some. Their justification is that it is perverted in its meaning and not demonstrated by its devotees. All the more reason those of ability should teach and exemplify its content. That the term sanctification and its derivatives and synonyms occur far more frequently in the Word of God than "Victory" is but the statement of truth. We can see how that God who never hesitates to lay aside the man, men, movement or movements, church or churches, who fail longer to serve His purpose, might, because of its perversion, change front and pour out His Spirit on some other Scriptural term which He is now mightily doing in many quarters but we cannot see how anyone can be ashamed of any God-inspired term and be well pleasing to Him or why He who is said to be the Sanctifier of them who are truly sanctified should not honor this His own term when it is reasonably presented. This we also know He does. But why there should be a division between those who have essentially the same life in Him received under different termology is not clear to us. Prejudice against sanctification is inconsistent with victory as victory includes freedom from prejudice. Likewise prejudice against victory is inconsistent with sanctification as in sanctification there is no wilful avoidance of any term found in the Word of God. "Whosoever shall be ashamed of Me and of My Words of him shall the Son of Man be ashamed". Sanctification is peculiarly, emphatically, His word. Studied avoidance of it is inconsistent with perfect victory. Perfect victory includes victory over this diffidence. "Every scripture inspired of God is profitable" and as all Scripture is inspired of God therefore both victory and sanctification

are inspired of God and both are profitable. Prejudice against any Bible term is an evidence of the lack of victory over that prejudice.

But we started out to mention some of the great variety of terms God has given us descriptive of victory: "Filled with the Spirit"; "Single Eye"; "Filled with righteousness"; "Life more abundantly"; "Glorious freedom"; "The renewing of the Holy Ghost"; "The freedom which is ours in Christ"; "A good tree bearing good fruit"; "Perfection as our Father is perfect"; "Pure in heart"; "Heart purified by faith"; "Salt of the earth"; "A city set on a hill"; The Golden Rule, "doing unto others as we would have them do unto us"; "A home built on the Rock"; "Rest unto the soul"; "The rest which remains for the people of God"; "Perfect Love"; "Freedom in the Son"; "Cleansed from all sin"; "Liberty wherewith Christ has set us free"; "Our old man crucified with Him"; "The freedom which is ours in Christ Jesus"; "The Heart of stone taken away": "As He is so are we in this world"; "Pure as He is pure"; "The servant as His Lord"; "Sanctification"; "Holiness"; "God's Son revealed in us"; "Christ in you the hope of glory"; "The body of sin destroyed"; etc.

No one can live the victorious life until Christ becomes his victory or the God of peace sanctify him wholly. The truly sanctified life is the victorious life. No one is fully victorious until Christ becomes his sanctification. I Cor. 1:30. One may be sanctified, however, and still need to learn many things about the victorious life. Let us not be in bondage but have the liberty to use any of the great variety of terms God has given us

to avoid monotony, and especially those terms God's power peculiarly accompanies.

THE VICTORY DEFINED

The term "Victorious Life" is objected to by those who greatly emphasize the term referred to on the ground that the suppression only on sin is meant by this term. Whatever men may mean we are sure when Paul write I Corinthians 15:57—"But thanks be to God which giveth us **The Victory** through our Lord Jesus Christ," he did not mean anything less than complete Victory over all sin, inward and outward—as we heard Mr. Trumbull say, commenting on the verse, "such perfect Victory over all sin in an instant, that God Himself could add nothing to our freedom from sin".

But, briefly, that Paul here means deliverance from all sin is seen from a look at the context. Bear in mind Paul is praising God for the **Victory** and then see what he mentions we have victory over:—

Sin

Death

Glorification and the being caught up when Jesus comes—changed so we shall ever be with the Lord. Now only the pure in heart shall see the Lord. So this victory involves the preparation or fitness to be caught up with the wise Spirit-filled, sanctified virgins who watch and are fully ready for His coming.

Then again that Paul does not mean the mere suppression or counteraction of sin and not its destruction is seen from the fact he uses the definite article to

describe it. It is definite, emphatic, capital-letter, emphasized, outstanding victory.

Not "a" but **"the"**—in the Greek, for the victory, Capital letters are used for emphasis by Paul, not indefinite, but definite, of a specific type, not minor but transcendent, par excellent victory differentiated from partial victory by the demonstrative definite article **the.** Hence it is synonymous with **"The Promise of the Spirit"** of Acts 2:39 and "The" or "That" sanctification of Heb. 12:14 "without which no man shall see the Lord".

Again it is **complete victory** because Paul exhorts, therefore, because we have it, we are to be **steadfast unmovable always abounding** in the work of the Lord, a result not possible with out **complete victory.**

Further, the near context command to faithfulness in stewardship **as God has** prospered and not the fixed amount of one-tenth like the Mormons and Pharisees give to perpetuate their false religious systems, shows the extent of the victory. None but the fully victorious Christian can be fair and honest and just and Christian in stewardship. The Christian in partial victory keeps back part of the price. The perfectly victorious Christian consecrates **all** and gives as God prospers him if that amount be 75%.

As to the how of obtaining victory there is no sameness. We may seek with all our hearts until we find or we may as the text suggests, go on the doxology committee and **thank God** for the victory and receive Christ as our Victory as simply and with as little effort as we exert to receive a present or gift from a friend or loved one. "Now **thanks** be to God which giveth

us the victory". Mourning through, praying through, seeking through, may have their place but here, in obtaining victory, as well as in the other realms mentioned, God gives us variety. He here invites the plan of praise only. Try it. He assures us, "Thou meetest him that praiseth". Again "Whoever offers praise glorifieth me" and He will show him the salvation of God. It is significant before Pentecost came that they were continually in the temple praising and blessing God in anticipation of His faithfulness to fulfil His good word of promise.

I CORINTHIANS 15:57

Paul Rader suggests, concerning the secret of victory in Christ: "It is not suppression nor identification nor counter-action, nor imputation (nor impartation, though in it we partake of the Divine nature) nor eradication (though the indwelling of Christ in His fulness eradicates and destroys our old man, the body of sin') but it is habitation,"—"Christ in you the hope of glory." He is right. His term is Scriptural. The New Testament has much to say about "Christ dwelling (habitating) in our hearts by faith" and "Christ revealed in us" and "Christ formed in us" and the Father and Son making their home (habitation) in the heart of the obedient disciple.

The indwelling of the Christ incarnated in our hearts by the Holy Ghost, is surely identical with entire sanctification. His presence settles the sin problem. They tell us that no two things can occupy the same place at the same time. Then Satan cannot

occupy the heart Christ fully occupies. He cannot fellowship Christ; Christ hath no concord with Belial, no fellowship with darkness. Christ, the light of the world, banishes all darkness from the soul when He comes to make His dwelling in the consecrated heart. Christ is our sanctification, as well as our righteousness. He sanctifies by indwelling as the Holy One.

The other terms mentioned are theological and not Scriptural, though some of them express the content of Scriptural terms, e. g. eradication is identical with the destruction of the body of sin and is not objectionable. But the counter-action of sin merely, by Christ, and not its destruction, is an insult to the extent of the blood of the atonement which cleanses from all sin.

We fear some have the idea of the power of the blood of Jesus, as did the little boy whom we asked, "If you were to empty all the potatoes out of the barrel, how many would be left?" After a little reflection on so deep a question, he replied, "Not very many." God has not now promised to save us from our humanity, nor our infirmities, but He has said that His Son's blood cleanses from all sin, as God sees sin. That is God's estimate of the value of the shed blood of Jesus, and should be ours. Suppression is much the same in meaning as counteraction. Sin is merely held in check. But Jesus was revealed to destroy the works of the devil and not merely hold them down. We would not imply that it is impossible to sin. Victory thru Christ only, destroys sin in us and does not eliminate Satan from the world, or our power to disobey God, lower our shield of faith and let sin in again, as the holy pair in Eden did.

Imputation is objectionable because the righteous-

ness of Christ is possessed only by Him, and imputed merely, and not imparted, to us, as Peter says thru the exceeding great and precious promises.

But victory is more than terms. It does not inhere in them, however high-sounding and accurate, but in Him. "He that hath the Son hath life and he that hath not the Son (whatever else he may have) hath not life." As far as the mere holding and contention for terms without power, is concerned, as a friend pertinently puts it, "One had better be a decent suppressionist and suppress it, than to be a radical eradicationist and let it break out, like it so often does." We overlook the fact that we can be as "dead in the light of correct religious views" as others are "dead in the dark of wrong views." The Master said that the Pharisees were correct teachers in Moses' seat and "whatsoever they bid you observe and do, that do", but, beware of the Pharisees's fatal omission, "They say (they were doctrinally correct) and do (or practice) not." Their teaching was better than their practice. Jesus reversed this order. "He began to do and teach." He lived His gospel before He preached it. And He said, "Whosoever shall do and teach." He gave the rule by which to measure men: "By their fruits ye shall know them." He knew how evil men could speak good things and under high-sounding sacred names, hide hypocrisy. There are those who hold the eradication theory and whose lives are not as good as their theory, and there are suppressionists who present a better type of life than the eradicationists could conceive possible. with that theory. A merchant doing business on the city square with the sign of a square on his show win-

dow, is not, by these symbols of squareness, "on the square." He is only on the square when he is actually on the square. So, as the world has many meaningless symbols(e. g. Golden Rule Stores), the Church also has many symbols which stand for nothing.

The exhibition of the content incarnate, in living men and women, of the terms we contend for, will do more to convince men than all our exegesis. The great need is victory, complete victory, over all sin, inward and outward, however obtained. The soul should not rest until Christ, the Mighty Champion, has broken all its bondage. We have met people who were living the victorious, sanctified life, who had never heard a definite sermon on the subject, but who had been guided into all truth by the blessed, faithful Holy Spirit. Paul said that the Gentiles, in a way seemingly irregular to the Jews, had attained to righteousness. "The Gentiles, which followed not after righteousness (by works) have attained to righteousness, even the righteousness by faith." "But Israel (who knew so much of the letter of the law) which followed after the law of righteousness, hath not attained (those who knew all about it, missed it) to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."—Romans 9:32.

Paul said to the man who boasted of his circumcision and knowledge of the law, that in breaking the law he dishonored God and his circumcision became uncircumcision. But to the man who was in uncircumcision and thereby despised by the man who believed in circumcision, that if the man in uncircumcision, despite his disbelief of the circumcision theory, keep the right-

eousness of the law, God would count his uncircumcision for circumcision. "And shall not his uncircumcision**** if he fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"—Romans 2:25-27.

The same line of reasoning might be applied to the eradicationist and suppressionist. If the eradicationist, who theoretically claims that all sin is destroyed in entire sanctification, has great difficulty in keeping the principle down and under, after, according to his theory it is all removed, his eradication becomes suppression, and if his brother suppressionist, whom he believes is in great error, lives as should the eradicationist, were all sin destroyed, his suppression, if it fulfills the content of eradication, becomes eradication and condemns and judges his radical brother like the uncircumcised who kept the law, judged the circumcised who broke it. The world cannot understand many of our theories, but it does know fruit "By their fruits, (not theories), ye shall know them," (religious teachers and professors), the Lord said. So we conclude that it is a matter of personal victory and not whether we train with a certain religious brigade or pronounce certain shibboleths, or hold the views of certain schools of interpretation and practice. We would not, of course, decry sound doctrine. Right opinion is a healthy basis for right practice. The relation of creed to conduct is argued alike by Reason and Revelation. The Bible says, "As a man thinketh in his heart, so is he" and the keenest observers of human life have been compelled to concede the scientific accuracy of that claim. The faith of today will determine alike the conduct and character of tomorrow. A false

theory eventually fruits in foul living. But we have been trying to point out that our teaching may remain correct on the whole, as the **Pharisees,** while our practice is incorrect. Then the holding of correct views with incorrect living is hypocrisy; it is "the holding of the truth in unrighteousness".—Romans 1:18.

The Triumphant Life

CHAPTER XXVI

"Now thanks be unto God which always causes us to triumph in Christ and maketh manifest the savour of His knowledge by us in every place." II Cor. 2:14.

Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me."—(Moffatt's translation).

SOME PARTICULARS

Among the elements of the triumphant or Victorious life Paul had in Christ in the immediate context he mentions his **victorious itinery**: "And maketh manifest the savour of His knowledge by us in **every place**" Troas, Macedonia, Corinth, Lystra, Iconium, Antioch, he had victory everywhere in Christ. Whether the advance agent had all the arrangements perfected or had secured the cooperation of all the priests or had a guarantee of fifty thousand from the leading business men or had secured Paul accommodations at the leading hotel, is not mentioned. Or whether the time was auspicious for revival or whether it was the psychological moment does not appear in the text. There is not any mention of a delegation of prominent citizens meeting his train or a brass band escorting him out, or arches of welcome to "Our Big Chief" erected, (or to "The King of Missions,")—Appellations which only belong to Christ, for sometimes

Paul was received coldly and went out in a shower of stones and was left for dead, but God did always accomplish his purpose in Paul, and though there was little evidence of what the modern mind would call "success", God so anointed Paul, that a lasting impression was made on those whom He ordained to eternal life, that in every place coexistent with Paul's bonds and imprisonment a vigorous company of believers resulted.

We may not seem successful but if we are faithful in our God-appointed itnery, "To all I send thee thou shalt go", in every place there will be worth-while fruit —Moffat says, "real fruit."

Paul mentions ability to preach a self-effaced type of message as another fruit of his victory in Christ. "For we preach not ourselves but Christ Jesus as Lord". "Who also hath made us able ministers of the New Testament, not of the letter but of the Spirit, for the letter killeth but the Spirit giveth life." 2nd Cor. 3:6. Paul was a scholar but he did not depend on his scholarship. Well he knew the flesh profited nothing and that no preaching at all was better than "letter" preaching as it was a positive source of death.

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom declaring unto you the testimony of God."***"And I was with you in weakness and in fear and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Now Paul gives his weighty reason for the effacement of his scholarship, to avoid the calamity of devotion to poor human leaders. "That" (introducing a purpose clause) "your faith should not stand in the wis-

dom of men, but in the power of God." I Cor. 2:1-3-4-5. How great, in our day is the need of the Pauline type of self-effacement in minister and message! As has been said, "Preach Christ Crucified in a crucified style." Even Paul's message originated outside of his own resources. "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." II Cor. 3:5 he wrote in connection with the reference to his God-given ability to minister the glorious gospel message. **Victory over Official Importance.** is another contextual characteristic. Paul disclaims any right of lordship. Although God had used him in their salvation and sanctification and anointing and sealing and establishment, that was incidental and of God's sovereignty,—Paul, the instrument, stands on common ground with them, as needy as they, and having no priority to God's favor over them on this account, rather, he wrote, "**together** He establishes, anoints and seals **us.**" Any authority he had over them was not ecclestiastical, but spiritual, by reason of helpful service, hence Paul reminds them he would exercise no primacy over them, he leaves that for the Pope and numerous protestants who covet a following and authority; he is content with helpful ministry of "spiritual gifts," a "second benefit" or grace, etc.. By this we would not intimate that there should not be proper reverence for those over us in the Lord. "Not for that we have dominion (Lordship R. V.) over your faith, but are helpers of your joy: for by faith (in God and not Paul, as he before wrote) ye stand." II Cor. 1:24.

He writes further of Victory over self exaltation and complacency (II Cor. 3:1) **as well as of self effacement.**

"Do we begin to commend ourselves?" "Not he who commends himself is approved but whom the Lord commendeth." Do we remember that this spirit of self-complacency with achievements, attainments, successes, organizations, machinery, work, or wisdom, is akin to the self-exaltation of the angels who fell? "He that glorieth, let him glory in the Lord." We should discriminate between gratitude for fruits and complacency. Whatever power Paul had was contained in an earthen vessel that the "excellency of the power might be of God and not of us."

He writes of victory of forgiving love toward an offending brother. He took Christ as his forgiveness. Christ became to him a forgiving spirit to an offending brother. That was Paul's simple, easy way, to forgive those who had injured him. Christ is our life; our fulness. He was forgiving to his enemies and His life in us includes His forgiving Spirit thru us to others. He exhorted the Corinthians to show forgiving love to the offending brother and then showed them how he had easy victory in forgiving by Christ the forgiving One being his forgiveness. "To whom you forgave anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes, forgave I it **in the Person of Christ."** II Cor. 2:10. Paul immediately adds that the instilling of the unforgiving Spirit is one of Satan's grand devices. "Lest Satan should get an advantage over us, for we are not ignorant of his devices." II Cor. 2:11. The heart Christ does not occupy in His Person as a Spirit of forgiveness, Satan indwells as an unforgiving spirit.

One of the most outstanding things apart from vic-

tory over sin which Paul triumphed over in Christ, was Tribulation,—Affliction.—An element accompanying victory in Paul's time little recognized as contingent with victory now. It was no "unconscious suffering" either, but dominant, painful, conscious, ever-present suffering. The very letter to them descriptive of his victory was written from a suffering heart. "For out of much affliction and anguish of heart I wrote unto you with many tears." II Cor. 2:4. So conspicuous is the element of suffering that after his salutation to the church, he immediately launches into a description of the God of all comfort: "Who comforteth us in all our tribulation (R. V. affliction) that we may be able to comfort them which are in any trouble, by the comfort (measure of power to comfort) wherewith we ourselves are comforted of God." For **as (only as)** the sufferings of Christ abound in us, so our consolation aboundeth by Christ. And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted (in affliction) it is for your consolation and salvation. And our hope of you is steadfast knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth the dead. Who delivered us from so great a death (past), and doth deliver (present) in whom we trust that He will yet deliver us" (future) II Cor. 1:4-10.

The foregoing extended quotation relative to Paul's suffering precedes the text. We subjoin below very explicit words descriptive of Paul's suffering which follow the text in such close proximity as to suggest that when Paul wrote of triumphant victory he had in mind the kind which empowered him to overflow with joy in all his afflictions: "We are troubled on every side," "we are perplexed," "persecuted", "cast down," "always bearing about in the body the dying of the Lord Jesus." "For we which live are always delivered unto death for Jesus' sake." "So then death worketh in us". II Cor. 4:8-12. He also wrote of our "light afflictions" and his "perishing outer man" in which he endured afflictions, necessities, tumults, labors, watchings, fastings, evil reports, accusation of deception, daily dying, chastisement, sorrow, poverty, of such dire degree that he had nothing, and within the brief compass of the thirteen chapters there is the amazing array of nearly one hundred and fifty words descriptive of sorrow, trial, trouble on every side, affliction, tribulation, pain, weariness, hunger, opposition and persecution. Turning to the history of Paul's travels in Acts where the scenes of his conflicts are more minutely recorded, we find, as he himself spoke under the influence of the Holy Spirit's inspiration, literally "bonds and afflictions abide me" in **every city** with the possible exception of Berea and yet from this city persecuting Jews shadowed his trail to the next city on his itinery and there executed bitter persecution.

At **Antioch** "they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming." Again they raised perse-

cution against Paul and Barnabas and **expelled them out of their coasts.**

At **Iconium Paul** "so spake that a great multitude of the Jews and also of the Greeks believed." But the unbelieving Jews stirred up the Gentiles and made their minds evil affected towards the brethren (Paul and Barnabas). And here, though the Lord gave gracious confirmation to his word and sealed their ministry both with signs and wonders, the apostles were rewarded for their labor of love by "an assault made both of the Gentiles and also of the Jews with their rulers, to use them despitefully and to **stone them.**"

Escaping the shower of stones the Farewell Committee gave him at Iconium, Paul reaches **Lystra.** Here he healed the poor lame man impotent in his feet, crippled from his "mother's womb" and though at first the grateful inhabitants would have sacrificed to, and worshipped them, they ultimately yielded to the importunity of the "Indignation Committee" which followed Paul from Antioch and Iconium filled with hatred and determined to close all doors against the messenger of Jesus Christ. These false religionists persuaded the people (of Lystra) and having stoned Paul, drew him out of the city, **supposing him to be dead.** Here it seems God raised him from the dead through the prayer of the disciples who formed a prayer circle about his prostrate, bleeding body, for shortly he rises up and returns to the city and the next day is able to travel to Derbe.

In a short while Paul returns to Iconium and Lystra where he had been stoned and later to Antioch where the Stoning Committee was organized. Here he

exhorts the disciples to continue in the faith (rather than the system) and informs them that tribulation and suffering are not only appointed for him but that they too "must through much tribulation enter into the kingdom of God."

At **Phillipi** where Lydia of Thyatira was converted and Paul delivered, in Jesus' Name, the damsel who was possessed with a spirit of divination, the magistrates instead of giving Paul and Silas justice, commanded them to be **beaten.** "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely." Here God intervenes by an earthquake to deliver His persecuted preacher.

At **Thessalonica** Paul only affirmed "This Jesus whom I preach is Christ". Here the unbelieving Jews "moved with envy, took unto themselves certain lewd fellows of the baser sort, and gathered a company and set all the city on an uproar", accusing Paul of turning the world upside down, finally arresting him but letting him go on receiving security from Jason.

At **Corinth** he was pressed in the spirit and testified to the Jews that "Jesus was the Christ." He was reassured here by a vision in the night that God was with him and would protect him from bodily harm. The Jews being restrained from violence a year and six months, finally broke loose and "made insurrection against Paul, and brought him to the Judgment seat." In Corinth also was the scene of the trouble with the false exorcists. **Paul had trouble everywhere.**

At Ephesus where Paul preached the Kingdom of God and magnified the Name of the Lord, his enemies

spoke evil of the way. Here he had the strife over Diana, the goddess of the Ephesians, boldly preaching that there are no gods that are made with hands. The people were filled with wrath against the fearless preacher and the city was filled with confusion. When the uproar had ceased and the tumult subsided, Paul found the disciples, embraced them and departed for Macedonia.

In Macedonia he was harassed by the Jews who lay in wait for him as he was about to leave for Syria.

At **Traos** he preached all night and was interrupted by an auditor falling down thru the third loft, to whom Paul descended and raised him from the dead and then continued his sermon until day break.

On one occasion forty men bound themselves with an oath to **kill** Paul. At another time he was in danger of being **torn to pieces.**

At Philip's house in **Caesarea** he was warned by the prophet Agabus that if he assayed to go to Jerusalem he would be bound hand and foot. His friends sought to dissuade him from the hazardous journey but only to bring from his lips the noble, burning words of devotion to Jesus: "I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." Here they went about to kill him. Thus the record of unprecedented suffering, sorrow and persecution continues until he is beheaded at Rome.

The first objection to the Pauline life of suffering being typical for all believers is that Paul as the Lord said, was a chosen vessel, and would be shown how great things he must suffer for Jesus' sake. We recognize the exceptional element in Paul's persecutions. And yet he frequently intimates to the disciples that they too must

expect opposition: "Yea all that will live godly in Christ Jesus shall suffer persecution." A greater than Paul said of His disciples: "Ye shall be hated of all men for my name's sake"; and "in the world ye shall have tribulation."

Again Paul wrote "If I please men I am no longer the servant of Christ." Is not the sentiment now to study to accomplish what annuls our claim of servants to Jesus—men pleasing? Has the offense of the cross ceased? Is the woe still true that the Master pronounced on His disciples when all men speak well of them? Does history prove that anything worth while in the Kingdom of God ever came to men without strong antagonism? Would it be worth while if the element of opposition were lacking? What claim have we to relationship with the Crucified Founder of Christianity and to His sixtyfive million love martyrs who sealed their faith with their blood, when we have the commendation of the world which martyred Him and them? Do we not often have the approbation of men at the cost of God's displeasure? If good men praise us we may well praise God but some men's praise should cause us to tremble and drive us to our knees. If our type of ministry rebukes, instead of justifies the wicked for reward, we will still find men who will hate the prophet of God who reproves within the gates and they must antagonize him in some form. In olden time the penalty was the dungeon or the stake, now the cost in branding, and false, unfair representation and ecclestical excommunication and anonymous communications and the severe letting alone. The reproaches of those who reproached God fell on Christ. Will not men

who are not His, reproach those who are Christ's? There is enmity between Christ and Satan, will there not be between Christ's and Satan's?

It is not a fair victory message to keep in abeyance the element of suffering. Jesus assured His disciples there would be persecutions and afflictions and promised peculiar divine aid in that hour. "Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for so persecuted they the prophets that were before you." Matt. 5:10-12. "If you be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you." I Peter 4:13.

Has the "Woe unto you, when all men shall speak well of you" been annuled? What did Jesus mean when He said if men persecuted Him they would persecute His followers also? And if the world hated Him it would also hate His? Really it would seem that without some measure, at least, of opposition, we may well doubt the genuineness of our victory. **Let us fairly state the matter: Victory in Christ is not all roses; it is not a perpetual honeymoon; not all mountain-top ecstacy; it is not like the placid lake, smooth and calm always. There are terrible conflicts and storms and fiery trials of faith** and fierce opposition from men, demons and devils. There will be times when we shall be called to fellowship His sufferings and experience His loneliness. Times when the Father will seem to hide His face from us, as from Christ when He hung in agony on the Cross, when we will have to walk by naked faith, stript of all feeling.

There will be times when "the exceeding great and precious promises" will seem hidden from us. There will be tunnel experiences. We will know the world's hate, at which we are told not to "marvel" (or think it strange), since it hated Him before it hated us. "Woe unto you when all men speak well of you."

The Impossibility of Having Fellowship With God While Refusing to Fellowship His Humblest Followers

CHAPTER XXVII

"Apart from fellowship with God, man is valueless; there is no purpose in his existence, he would better not have been born."

"Whom Christ receives, receive ye." Paul.

As far as we are from fellowship with the humblest believer in Christ, marks not our distance of fellowship from him but it is the exact distance we are from being in fellowship with the God with whom he is in fellowship. There is no such thing as fellowship with God while we refuse to be in fellowship with the lowliest with whom He is in fellowship.

As Frank H. Decker wrote:

"Dives is separated from Abraham who represents God in the parable. Dives is as far from fellowship from God as he is from fellowship with the poor beggar with whom God is in fellowship. The distance between Dives and Lazarus, who is in the bosom of Abraham, is the exact distance which Dives is from God and not from Lazarus; for the degree to which the sefish spirit separates us from fellowship from the most unselfish men is the degree in which that spirit separates us from the fellowship of God. **We cannot be in fellowship with God while we have a spirit that separates us from fellowship with His most obscure and humble children.** The parable of the Prodigal son illustrates the difficulty that God experiences in entering into fellowship with all of

His children. What draws one class of men to Him is the very thing that repels another class from Him. The Father's treatment of the prodigal, which drew him away from a life of sin into a life of filial fellowship, embittered the elder son's heart against both His Father and his brother, so that when one son came to the feast of fellowship which the Father had prepared for both his sons, the other withdrew from it. **The elder brother wanted fellowship with his Father but not with his brother. He was** angry when told that he could not have fellowship with his Father except in company with his brother. He was deaf to the entreaties of his father to unite in fellowship with him because of the presence of his brother! The Father craved a fellowship which should unite him with both of his sons, (and with His elect in and out of all churches) but alas, the one did not desire fellowship with the other, though **each wished union with the Father.** How sad this experience of the Father who could not enjoy fellowship with His sons because of their refusal to fellowship each other! That is the experience that God has today, as He seeks union with all classes of men, while they hold themselves apart from each other. Great bodies of so-called Christians seek for themselves an exclusive communion with God. Little do they dream that their refusal to include in their fellowship with God the company of others who enjoy that fellowship, though not of their fold, **excludes themselves from the fellowship of God! He who seeks fellowship with God but is not willing to share it with men like the prodigal will seek it in vain!** He who knocks at the door of the kingdom of God with this selfish spirit will find himself knocking at a door that

will not open. Any man (or church) who seeks fellowship with God solely on his own behalf, without any disposition to crave it for others, will seek it in vain."

Selfish, sectarian, unChristian, revivals, erect an insurmountable barrier, against Christian fellowship! The report goes forth of a great revival with scores and hundreds, professing. Wonderful! But we must insist that the test of its genuineness is the after fruit in likeness to the Spirit of Jesus! Nor is it long until the opportunity to reveal its depth is given—others come to town preaching the same truths which brought the great revival. And, amazement, there is a refusal of fellowship and cooperation by the wonderful converts? Why? Oh, it is outside **our church** and **we** have little interest outside **our** charmed circle; **we** are taught to cling to **our own vine or bush.** Exactly! and in proportion as we do we are unlike Jesus, who, by example, withered this same selfish spirit in the Jews who refused to have any dealings with the Samaritans. He talked to a fallen Samaritan woman at the well. He further exposed the inharmoniousness of this spirit with His own spirit by saying there were **other sheep** not of their fold which were so dear to Him He **must** bring them also and that so far as the Jews having a selfish monopoly on God's grace, others would come from the North and South and East and West, and enjoy the fellowship of the kingdom of God!

In proportion to our exclusive spirit are we destitute of the Spirit of Christ! A man meets another man. Both claim to be Christians. The familiar question is asked: "Where do you belong?" that is, "to what church do you belong?" The answer is a disappoint-

ment to the questioner; he does not belong to his church. The questioner grunts a disgruntled grunt. Presently another party accosts the two. The questioner immediately asks him the partisan question, "Where do **you** belong?" and Oh, Joy, the glad answer is given, he belongs to the same sect as the questioner, who shows his unfeigned happiness by saying: "It certainly does seem good again to meet some one who belongs to **your own** church." Here is manifestly an impossibility to heartily fellowship the other good brother because he did not belong to the same sect. How much simpler is the Bible condition of fellowship: "If we walk in the light **as He is in the light** we have fellowship (without effort; effort to have fellowship reveals its absence in one or the other) one with another"; and, "One is your Master even Christ **and all ye are brethren**" who are in Him.

How startling! that our selfish refusal of fellowship to the man who loves God whether in our church or in another **or in none** is the loss of the fellowship of God! The healed blind man whom the Jews refused to fellowship whom they excommunicated, casting him out of their synagogue, is soon sought by the Lord Jesus and welcomed to His fellowship though **without** the religious system. Oh, for the broadening vision of Jesus to include in our fellowship all whom He fellowships! When they cast out the poor blind man another **Man** was cast out with him, the Man Christ Jesus! When we despise the least who believe on Him we despise Him; when we refuse to love and fellowship the most unprepossessing follower of Jesus we grieve Him and exclude Him from our fellowship. The Jews claimed to

be in fellowship with God and they claimed Abraham for their ancestor but Jesus whom God sent and whose day Abraham rejoiced to see, who was before Abraham, they refused to fellowship and thus mutually excluded themselves from the fellowship of God and Abraham; if God were their Father, as they claimed, they would love Him whom God sent and if Abraham were their ancestor they would reverence Him whom Abraham reverenced: For, "Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the **Son** hath the Father also." First John, 2:23. If a man say I have fellowship with God and at the same time refuse to fellowship his brother with whom God fellowships he is a liar, for he that fellowships not him whom God fellowships is himself excluded from the fellowship of God; he who fellowships God fellowships also his brother whom God fellowships; this is no violation, to substitute fellowship for love; for when in love with God we are in fellowship with Him and when in love with our brother we are in fellowship with him; when out of the love of God we are out of the love of our brother and consequently out of fellowship with both. Absence of fellowship with a brother who is in fellowship with God is thus the absence of love for our brother and this involves the presence of hate and can not fellowship the object of its hate and hate is murder so that the final outcome of the refusal of fellowship to those in fellowship with God is identical with hate which is the same as a murderous spirit! Think of it! A murderous spirit has taken possession of the man who refuses to fellowship the man who is in fellowship with God!

If we are in fellowship with God we are in effortless fellowship with all those who enjoy fellowship with God. If we refuse to fellowship the one whom God fellowships we lose the fellowship of God or have it not; our distance from fellowship with the man with whom God is in fellowship, let us again say, is not our distance from the man himself, but it properly is our distance from the God with whom he is in fellowship. In other words we are as far from fellowship with God as we are from fellowship with the humblest one who enjoys God's fellowship. The rich man would seek to enjoy his fellowship with God while his heart is dead to fellowship with his poor brother. "The Pharisee seeks communion with God while he refuses to speak to a brother. What the elder brother wanted was something from which the younger brother was excluded. What many of our churches want today is a life in God from which others in other churches are excluded and from which unfortunate individuals are excluded. Bring such a man as this younger brother fresh from a life of shame, into many of our churches and many of the men and women of culture would be angry at his presence."

"Selfishness in man contradicts the very nature of God and makes fellowship with Him impossible. All of a man's belief in religious dogma and practice of religious forms will not give him the least crumb of fellowship with God, so long as he remains in bondage to the selfish spirit. He who would permit another man to lie in his friendlessness and sickness and poverty unministered to, at his gate, could not possibly have any fellowship with God by means of any thing he might do in mere observance of forms or rights of religion. Jesus

solemnly warns us that the love which prepares a soul for fellowship with God is a love that goes far beyond one's near relatives or (church or sect); that it is a love that includes the least of God's children, that does not pass by the man that s "down and out" (or up and out?), at the gate or in the gilded hall. No man can have Christ's fellowship with God except as he have Christ's love for men."

Fellowship with God is inconsistent with partisan limitations. It is not as one said "two or more fellows in the same ship" which would imply that they must be in the same denominational ship to have the fellowship. Rather it is a fellow-feeling one has for all who enjoy fellowship with God! Righteousness rather than location in its basic condition. The woman at the well said to Jesus, Mount Gerizim is **the place** to worship God. Jesus replied it was not a place where men worshipped God as they thought but in what **spirit** they worshipped God! Peter perceived, after the illuminating vision that in **every nation** he who feared God and worked **righteousness was** acceptable to him. If this is so on the ground of being in the nations it must be so in the denominations too as they are in the nations. Away with our unfair tests of Christianity by the way men stand to us or to our denominations: rather let us place the emphasis on their attitude to God and **righteousness.**

"I fear that most of those who profess the name of Christ are still so ignorant of His real Spirit that they will not enter into loving fellowship with those who most need the encouragement of their friendship. Their attitude toward their repentant brothers is proof that they do not share for them the love of the Heavenly

Father. **That man who will not gladly fellowship one who has lived a life of shame, now that he or she has repented of it** cannot possibly have fellowship with God, for one can have fellowship with God only as one fellowships **the poorest man or woman whom God fellowships.** The church, when it excludes those who are poor in money or education or character, while it gladly welcomes those whose chief attraction is their money or social standing, excludes Another also and all of His friends. He is the Heavenly Father and they are all of those who are in union with Him. **When you exclude the humblest of God's repentant children from your loving fellowship, you exclude Him.** Fellowship with God apart from fellowship with those whom He loves you can never have. This is a tremendous truth, is it not? **How it explains the absence of the Spirit of the eternal God from many of our churches!** No man can share Christ's fellowship with God who does not share Christ's love for man." "Christ's Experience of God."

A very pathetic incident came under our observation recently: a meek brother, despised by those who should have welcomed him to their fellowship, because they claimed to be in fellowship with Jesus, rebuffed and set at naught and persecuted so that he feared to be seen in the assembly lest they should violently eject him (cases like this have been known in camp meetings where perfect love was preached) from the church. So he meekly came to the services because he detected a note of sympathy to all of the Lord's sheep in the messages; but for fear of detection and ejection he would sit in the rear of the building behind an iron post and quickly and quietly slip out at the conclusion of the

service; he finally came to us and explained his not taking part in the testimony service: "I am getting so much help out of the services and the Word is such rich food to my soul that I am keeping perfectly still lest they (my enemies) deprive me of hearing the Word." Thus ignorant enthusiasts for the "Higher Life" would seek to bind the Word of God. But thank God, it is not bound!

When there is burning indignation at the presence in the choir of a redeemed fallen one, there is a legitimate question of the depth of our sanctity. Whomever Christ receives to His loving fellowship we gladly receive to ours.

The call to the fellowship of God's Son, as Paul wrote, includes the call to the hearty fellowship of all enjoying that fellowship: the exclusion from our fellowship of any who enjoy His fellowship automatically shuts us off from the exalted fellowship.

Our opposition to the man of God registers our opposition to God in Him; the Jews who stoned Stephen were really trying to kill God who spoke through and shone out through Stephen's life; apart from God in Stephen there would have been no enmity. Alignment with God brings the fire of enmity from those who spurn Him; those who reproach God by a law of necessity must reproach those who are God's. Our distance from those who hold intimate converse with God fixes our distance from God. If we are in true fellowship with God we are by a law of necessity inducted into fellowship with all those whom God fellowships. While in fellowship with God it is not possible to despise one of the little ones who believe on Him. The impossibility of

those out of fellowship with God having fellowship with the man who enjoys His fellowship is not because of any disagreement in doctrine or views but because of a difference in nature—the lack of that new nature which just fellowships God without effort and all in His fellowship. Fellowship with God to the one without it, and with those in His fellowship, is impossible till the hindrance is removed. It is not, as often expressed, I can not have fellowship with so and so but I can not have fellowship with their God. There is an inevitable inability to fellowship the man in touch with God when we are out of touch with God and the hindrance to the fellowship, the separation is not in him but in us. In nature there are certain elements, like oil and water, which can not be induced to mingle and in music there are inharmonious discordant notes and in grace we must be in tune with the Infinite to be in accord with those in symphony with Him. Paul asks the unanswerable questions:

"I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils (at the same time): ye cannot partake of the Lord's table, and of the table of devils."

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part he that believeth with an infidel? And what agreement hath the temple of God with idols?"

Annanias was prejudiced against Paul and refused to extend to him the right hand of fellowship until God took him for a walk down a street called Straight; he then eagerly extended his hand to Paul and greeted him as "Brother Paul." Oh that all Christians would take

this kink-straightening walk with God and then would they greet each other as brothers. It took even more then the original Pentecostal Baptism with the Holy Spirit purifying the heart and speaking in tongues, to show Peter that he was to fellowship everybody with whom God was in fellowship.

Let us dismiss the idea that we may be in God's favor while we look with contempt, derision or scorn on the most despised believer in Christ; he that loves God loves his brother also; he who loves God with all his heart has the necessary complement of loving his neighbor as himself; he who is in fellowship with God is in fellowship without effort with his brother who is also in fellowship with God; he whose conscience is void of offense toward God is likewise toward man; if we restrict our fellowship in its free outflow with God, God restricts His fellowship with us to the same degree we refuse it to those who enjoy it: refusing to fellowship the one in fellowship with God automatically cuts off our fellowship with God and brings a sense of uneasiness or consciousness of interruption to our fellowship. The Levite and Priest who refuse to fellowship in helpful ministrations the man waylaid on the road by thieves are themselves excluded from the fellowship of God who was looking for some one to show **His Spirit** to the unfortunate man; to refuse helpful service to the sick and needy and imprisoned is to refuse it to Jesus; to give the cup of cold water in His Name is to be sure of the reward of His loving fellowship; to refuse our fellowship to those who crave it is to cut off Another who hungers for it. Shortly after we were married and income was exceedingly small, wife and

I fed a poor tramp who had had nothing to eat for three days. Believe me, if you will, but as we gave of our scanty food supply and he ate as one famished there stole into his countenance a wondrous illumination which more and more reminded us of Jesus—we were feeding the poor hobo as unto Him and in His Name and we found we were feeding Jesus as He said: "Inasmuch is ye do it unto the least of these my brethren ye do it unto me." And when in sectarian narrowness we refuse fellowship to the least of these who believe on Him we refuse fellowship to Jesus. In that same community there came another unfortunate seeking fellowship and sympathy; he knocked at many of the doors of the homes of the professors of exalted piety and was harshly and rudely told to begone; He obeyed! Crushed and discouraged he walked a pace down the railroad track and ended the search for sympathy by hanging himself to a tree in sight of the homes of the professors of a Christless Christianity and a Pharisaical, unmerciful holiness.

A brother, during a camp meeting, courteously invited the writer and a co-worker to spend the night at his home. We accepted the kind invitation and prepared to go with him, when a member of the committee rushed up to us and forbid us to go because the man said he was of the devil. But we saw no reason to violate our promise to him so we went over the committee's protest. We were curious to gather the facts of his relation to Satan. They were these: One night after preaching he was innocently called on to pray and while praying the glory came down and the seeker was beautifully filled with the Spirit; we found on entering his home that the walls were decorated with inspiring Scriptural mottoes; we

further found that he had sold his farm and gave the proceeds of the sale to the poor—giving as many as 8000 free meals in a year; that he gave all of his time and income to the work of the Lord; before leaving in the morning this man whom prejudice said, was filled with the devil, observed that my friend's clothes were shabby and gave to him a beautiful broad-cloth ministerial suit which would now be worth $100.00 and which fit him to perfection. We were not a bit jealous but we would not have minded if he had had another one like it in our size! So we would not feel slighted he gave us a liberal sized check and planted the kiss of brotherly love upon our cheek. When my friend and I reached the street we turned and faced each other and said almost in unison, "If that man is of the devil, as his enemies say, the Old Boy has got converted, hasn't he?" Ah, the Christianity of Christ enables us to welcome to our loving fellowship all whom God welcomes to His loving fellowship! We are companions of all them who keep His precepts! We gladly become associates of those who for Christ's sake are made gazing stocks by a scoffing world! Thank God for the power to identify ourselves with the unpopular man! We dare not do otherwise; to despise him would be to despise **Christ!** It would be to surrender our manhood.

"A man will lose faith in the truth he has when he makes it the **final truth** for it is not that, and if he seeks to hold it as such, he must lose it. From him that hath some truth that which he hath shall be taken away if he will not surrender it to the larger truth when it comes. A man can keep a partial truth so long as it is all the truth he has seen; but when he closes his eyes to the

larger truth when it appears, he will find that he can not hold the smaller truth in sincerity."

How few care enough for fellowship with God to maintain it at the **loss** of fellowship with unspiritual men!

Fellowship with God for Christ was costly exposing Him to suffering and death at the hands of men who despised that fellowship; the reproaches of them who reproached His Father fell on Him; our fellowship, too, with Him and His, will expose us to the antagonism of those who little esteem fellowship with Him. Our preference of His fellowship contrasts vividly their rejection of His fellowship and will become the ground of persecution.

We should not seek fellowship with God merely for its joys but for its **righteousness.**

Fellowship with Christ will often include fellowship with the unpopular man and cause.

To enter into Christ's fellowship with God we must have Christ's motive to do the will of the Father; not a mere purpose to do it but a preference to do it when its doing is costly.

Violation of the will of God interrupts our fellowship with Him; a moment's spiritual fellowship with God is impossible as long as we hold on to **one** darling sin.

Let us recapitulate the sin of unfellowship with those with whom God is in fellowship—

He who fellowships God fellowships also his brother who is in fellowship with God.

The Jews wanted fellowship with God but they did not want it on condition of fellowship with the despised

Samaritans and they would not share it with the Gentile dog.

The scholars of the law want fellowship with God, but the Amharets, the poor ignorant, unlettered common people they hold in contempt; they regard them who know not the law as accursed. This is the imperialism of scholarship, which Jesus, to rebuke, chose His disciples largely from the "ungrammatikos", the unlettered, calling not many wise.

Again, the Jews claimed fellowship with Abraham as their Ancestor, and Moses for their leader and God for their Father; but Jesus the Son, the Divine Son, of their reputed Father and who was held in reverence by their leader—"of whom Moses in the Law and the prophets did write" they held in contempt as an impostor, a babbler and a low fellow born of fornication. They wanted fellowship with God, Moses, Abraham and the prophets but Christ sent by One and the theme of the rest they would exclude utterly from their fellowship. But if they were in fellowship with Abraham in the remote sense of being his descendants He was the father of all who had faith in Christ, the father of the faithful; he saw the day of Christ and rejoiced to see His day; Abraham reverenced Christ and if they were in fellowship with Abraham they would reverence Him whom Abraham reverenced; if they were the disciples of Moses, Moses wrote of Jesus and they would revere Him of whom their leader Moses wrote; and if they were the children of the prophets they all wrote of Christ so that refusing fellowship with Christ they are excluded from fellowship with all the rest. If God were their Father they would love His Son; if they were the children of

Abraham they would do the works of Abraham and obey the teachings of Moses about Christ. But what they really wanted was a fellowship with God and the prophets from **which Jesus** was excluded and thus denying the Son they lost the Father—"Whosoever denieth the Son the same hath not the Father."

How much condemnation do we heap to ourselves by claiming to be children of the Fathers—to be followers of Wesley. If we were really so, we would do the works of Wesley. One instance: many of his reputed followers were filled with the spirit of war and are, and would be on occasion, again filled with that spirit which would inevitably lead to the killing of those who are in fellowship with God and whom we must fellowship and regard as God regards them if we are in His fellowship! John Wesley characterized war "the sum total of all villianies."

The elder brother wanted fellowship with His Father but was filled with fiery indignation at the thought that its condition was a willingness to share it with his prodigal brother now that he had turned from a life of sin. God had no fellowship for the elder brother which He was not willing to share with the younger brother now that he was repentant. That is a wonderful truth that God's fellowship is immediately the portion of the sinful when they return from sin. And he would beget in us an attitude toward the sinner like His own. If we refuse to fellowship men and women, however sinful they may have been when they turn from their sin, we are refused the fellowship of God who fellowships them.

I recall the case of a party who had lived a life of

horrible sin and when awakened by the Spirit to the enormity of their sin was tempted to commit suicide by leaping into the river because said they, no one will ever have anything to do with me, I have been such an awful sinner. We replied that they should not leap into the river because of the discovery of the only thing in them to recommend them to the mercy of God, their ungodliness, for He justifies **the ungodly,** not the Godly, not the Righteous, but the unrighteous and that need not trouble you that you will be spurned by your fellows for all have sinned; there is no difference; and redeemed by the blood of Christ you will be dearer to me than the members of my own family who spurn that redemption which is in Him, the ties of grace being nearer than the ties of nature. They speedily entered into righteousness by faith and were soon in very active Christian work.

The society church wants a fellowship of respectability with God which is exclusive of the poor and the fallen even though they repent. But excluding them they exclude Him. Their indignation at the reception of the poor and lowly is indignation at their Redeemer. As there is no other way to serve Him here except by acts of kindness to our fellows in His Name there is likewise no other way to register our opposition to Him except unkindness to those whom He fellowships.

Aannanias wants a fellowship with God from which the repentant transformed Paul is excluded, erroneously judging Paul to be what he had been before he had repented of his persecuting spirit.

Peter wants to be in the charmed circle of an exclusive fellowship with God from which Cornelius whom

he despised and whom he regarded as an unclean Gentile, is excluded.

As usual the one who is refused the fellowship is right with God and the one refusing to give it is in the wrong. What a spectacle! Paul and Cornelius right with God and Annanias and Peter so holy and exclusive and bigoted and prejudiced that they will not fellowship those who are on intimate terms with the God, whom they blindly imagine they may be in good standing with while they maintain the attitude so grievous to God. The vision cures Peter and the walk with God down a street called **Straight** takes the narrowness out of Annanias. We wish those who magnify so much the completeness of sanctification and the evidence of speaking in tongues would see in the light of the narrowness of these prominent leaders both of whom had doubtless been to Pentecost and received all of its manifestations, that there is a necessity of further teaching subsequent to that time to develop the soul in the fine point of Christian courtesy and the impossibility of continuing in the fellowship of God while excluding from our fellowship men whom God fellowships. How foolish to spurn the man God welcomes! How ludicrous to stand aloof from the one God accepts! What a sight! the "great I am" associating in fellowship with people whose company we are ashamed to be seen in! Ashamed to treat with the brotherly spirit those whom He is not ashamed to call brethern! We were once assisting in a communion service in which the presence of God was vividly manifested. Noticing a brother and his wife refusing the table of the Lord we personally invited them to join us. The wife was inclined to come forward but the husband was surly.

Pressed for his reason he said that we did not go far enough in the ordinance; we did not wash feet. "But is not God consciously in our midst?" "Yes, we feel that He is but we can not fellowship with you because you do not wash feet." We tried to point out how precarious was his position in refusing to join in a service God was so consciously blessing and sealing to all hearts. No matter, he must maintain his theory even if he loses the fellowship of God in doing so. What a sight! The creature refusing to participate in what, according to his own admission, the Creator sanctioned!

Dives wants fellowship with Abraham who represents God in the parable but he does not propose to fellowship the low beggar whom he despises at his gate and whose plea for alms he refuses; the Priest and Levite are fresh from the **temple worship of God** and think that they are thereby in good standing with God, but they have no thought of fellowship with the unfortunate man, robbed, beaten and left to die by the road who was also dear to God; and they care less for the good Samaritan who embraces the opportunity to demonstrate to the unfortunate, God's willingness to fellowship and minister to him. Oh, how sad to judge a man's relation to God by his zeal for formal temple worship! Or by his enthusiasm for the endless round of church activities which often are utterly foreign to the work of the Lord. A living faith in Christ demonstrated by loving helpful service to our fellows is far more acceptable to the Lord than the most elaborate ritual with no faith in His Son and no service to our fellows as its complement. All formal worship followed by no loving service to others in His Name, is a grief to God.

Simon wants a fellowship with Christ which excluded the poor, broken-hearted, penitent, weeping adultress who at Jesus feet weeps out her sorrow for her sins, abandoning them there and immediately entering into His fellowship. Simon's refusal to share fellowship with the repentant adultress automatically cuts him off from the possbility of fellowship with Christ who had entered into fellowship with her. What a startling truth is this! How by it God would search our hearts and humble us to confession.

The wife who refuses her fellowship to the husband who is in fellowship with God is herself excluded from the fellowship of God who commands her to reverence her husband, be kindly affectionate to him, render him due benevolence and be in subjection to him in the Lord and learn from him at home, keeping it, rather than the State, and her refusal to comply with these commandments of God is not refusal to the husband as she may suppose, but to the God who made him head over her in the Lord. A woman once said to the writer, "Oh, what terrible darkness I have gotten into because I have allowed the devil to instill hatred toward my husband."

Fellowship with God and all those who enjoy His fellowship is effortless-effort to have fellowship with the man or woman in God's fellowship annuls it in either one or the other. John does not say that if we walk in the light we try to have fellowship but we **have it** and that is anything in one's possession—we do not struggle to get what we have.

If we restrict our fellowship from any one with whom God is in fellowship God at the same time, restricts His fellowship's free expression from us. An ex-

clusive fellowship with God is impossible for it excludes Christ from our fellowship as He thinks of the other sheep not of our fold. My father-in-law and his daughter, my wife, once assayed to go to the communion table in an exclusive close communion church and were promptly rebuffed by the preacher in charge with whom father remonstrated: "My daughter and I are both members of the body of Christ and yet you have excluded us from His table." The reply was, "You know **our belief**" —(that is what is wrong with many of our beliefs, they are ours and not His).

Let us again quote Decker to whom we are indebted for the germ thought of this chapter: **"Our distance of fellowship from the man who is in fellowship with God is not properly our distance of fellowship from the man himself but it marks the exact distance we are from being in fellowship with the God with whom the man we refuse to fellowship is in fellowship."**

A startling thing about the sin of unfellowship for those who are in fellowship with God is that it is the same as a murderous spirit for it is the absence of love and that is equivalent to the presence of hate which hates the object of its hate and is consequently a murderous spirit for whoever hates his brother is a murderer and though he does not actually kill his brother as Cain, yet the presence of hate in his heart is the same as murder, "Whoever hates his brother is a murderer" and he must kill his influence and refuses him loving fellowship. As we have before said whoever loves God has the complement of loving his brother also and is consequently in fellowship with him whom he loves and whoever fellowships God fellowships also his brother

who is in that fellowship and not to do so is hate and that is equal to murder.

Fellowship with God excludes a sectarian spirit; also a narrow party spirit or a no sect-spirit are inconsistent with fellowship with God for He loves the whole world and not the little sect-world or smaller no-sect-world. Men of all parties want unity and fellowship with others but on condition of all getting in with them, neither being willing to make concession to the other for the sake of unity and power, each thinking in bigoted narrowness that his party is the infallibly right party thus having the assumption of infallibility like the old Hierarchy with its infallible head. **But God offers perfect unity and fellowship to all the mistaken parties on condition of all being inducted into the Spirit of His Son. "One** is your Master even Christ and **all ye are brethren."**

Until the thing which hinders fellowship with God and all those with whom He is in fellowship is removed there will be uneasiness and the consciousness of an interrupted or retarded fellowship with Him and all those who are in His fellowship.

To have fellowship with God costs something; it cost Christ the enmity of the elders, priests and people of His day, who spurned that fellowship. Our fellowship with Christ cannot be continued without increasing cost to us; like the call of duty it will exact ever more and more of us; we cannot maintain it while we attempt to fellowship the unspiritual; with it we can have no intimate friends who are not also intimate friends of our Christ; continuing in His fellowship may exclude sympathetic fellowship with our loved ones in the flesh

and it will ever exclude fellowship with the world which knew Him not and which cannot know those who **are** His and are like Him.

We should not seek fellowship with God merely for its joys or ecstatic thrills, but because we love Him and feel our need of Him, and—amazing thought—He craves our fellowship!

Fellowship with God is impossible while we hold on to one darling sin. "If I regard iniquity in my **heart** the Lord will not hear me."

When we cast any out of our fellowship (as the healed blind man was cast out of the synagogue) who are enjoying His fellowship, there is **Another** who goes forth with them and reveals Himself to them. What spirit is that which makes a man ashamed to be seen walking or in converse with a humble lover of Jesus?

Fellowship excludes all darkness—"Have no fellowship with the unfruitful works of darkness." It calls for separation from all evil. It excludes all unspiritual men from its intimacy, though not from its sympathy; it excludes all disobedient children while they abide in disobedience. Fellowship is with the Father and with the Son: we are called to the fellowship of His Son, or to a fellowship such as the Son enjoys with the Father—"That they may be one in **us**."

Fellowship has a doctrinal basis—"They continued in the doctrine of the apostles and in fellowship."

We are called to the fellowship of His sufferings—the joy set before Him for which He **endured** the cross, was the joy of obtaining that **suffering** and **enduring** to gain a people for His Name, His Body and His Bride.

He was **made sin** for **us,** who knew no sin, that **we** might be made the righteousness of God in **Him.**

Many of the branches of the so-called Church of Christ have been founded in spiritual pride and the assumption of superiority a spirit out of harmony with the spirit of Jesus; and they are maintained in suspicion and jealousy that others will treat them as they did others in their origin. They are bound to build themselves up with little thought of the interests of others and less thought I fear of the transcendent interest of the paramount cause of the kingdom of heaven, the interest of which is preeminent to the success of any one of the so-called branches of His church. Hence each seeks what is impossible, an exclusive fellowship with God, which they can never have, God having nothing for any of them He is not willing to share with the rest. It is not unkind to state some patent facts: The Nazarenes want a fellowship with God but they are not very enthusiastic for fellowship with the Free Methodists and the Holiness people of the National Interdenominational Association, which is evident because they ridicule the National often and regarded themselves superior to the Free Methodists else they would have joined them instead of starting an independent movement of their own: thus the exclusive spirit enters in and raises one more effective barrier to that unity among all God's people so essential to the powerful revival needed. The International Church wants a fellowship with God but they suspect the Nazarenes of wholesale depridations among them merging their church into theirs; the Pentecostal Movement seeks a fellowship in some instances which excluded the Alliance and in turn the Alliance

looks with suspicion on the Pentecostals and gives them a restricted fellowship. The Alliance people, while harboring some of God's choicest elect, are very much afraid of the holiness people and exclude them from their fellowship and this spirit is fully reciprocated by the holiness people, who, look upon them as unsound suppressionists; the holiness people in Methodism want fellowship with God from which they often exclude the independent holiness people: our Free Methodist friends want fellowship with God but it is difficult for them to see how a man may be sanctified and remain within the pale of the old Mother Methodist Church—they do not seem overjoyed at the good people of God in other folds. The Comeouters or so-called Saints of God—want a fellowship with God but they do not readily see that God has an elect everywhere in the older churches, a remnant, a seven thousand company who have not bowed the knee to Baal and they do not gladly endure as Paul wrote all things for this elect's sake. The Colleges in the University Senate want a fellowship with God from which the unofficial colleges without the Senate of their own creation are excluded, caring little for them except for the students who, by insinuation of the inferiority of the independent, unendowed, unequipped smaller school, they can beguile to finish their education with them: and even the independent schools are guilty of the sinful respect of persons fawning on an alumni often which is mediocre and despising the so-called undergraduate whom God may mightily employ. Oh, for a mourners-bench somewhere large enough to accommodate all Christendom in a penitential service over all its

grievous misrepresentation of the Spirit of that Christ it professes to represent!

The One-fold Gospel people want fellowship with God but they deride the Two-fold Gospel people and two-fold Gospel people have contempt a plenty for the three-fold gospel people and they in turn look askance at the Four-fold Gospel people who spend much time exposing the error of the two-folders: the two-folders also spending much time exposing the get it all in one fold and the four-fold people are loathe to see how there may be any improvement in their four-fold shibboleth looking askance upon those who emphasize its manifoldness.

God has over-ruled the sad divisions to good and the writer is well aware of the Lord's excellent people everywhere within and without the organized church. He blesses notwithstanding the mistake or He would not bless at all and some there are who argue that the divisions are a blessing but it is very evident that the Lord could have done far more without the divisions.

God has nothing for the exclusive churches from which He would exclude other churches despised by them; He has nothing for the Methodists that He would not freely share with the Baptists. He has no blessing or light or gift or grace or healing or spirit of prayer for the Missionary Alliance that He would not gladly bestow on the Episcopalians; He has no Higher Life blessing for the Holiness Church devotee that He would not share with the Presbyterian; nothing for any one assembly of believers, He would not gladly give to all. Someone has well said that if the Church was living where she should, all the gifts would be manifested.

To have fellowship with the Pentecostal man I must speak in tongues and this very speaking in tongues which is the passport to his fellowship becomes the deportation from fellowship with the man who does not speak in tongues; to fellowship the man who thinks the healing of the body is in the atonement, like the salvation from sin, for all, I must see that truth as he sees it but this very step cuts me off from fellowship from the man who thinks the great consideration of the atonement is salvation from sin and that healing is incidental; to have fellowship with the suppressionist I must see his suppression doctrine and if I do the eradicationist will exclude me from his fellowship and to have the fellowship of the eradicationist I must be an eradicationist; and so on this line of reasoning might be pursued through all the mazes of difference in doctrine and practice of all the sects. It is an utterly un-Christan and vicious requirement, foreign to the Spirit of Christ who unites all in Himself on the submission to His Personal Lordship and not on doctrinal agreement, but fruit. The only way for the Christian in this sad hour of division is to follow the Apostle Paul in his freedom from all men that he might serve all men—Recognition and joy at all the good in all, reproof without contempt for their error as God gives us to see it, sympathy and well wishing for all, endeavoring to keep the unity of the Spirit in the bond of peace with all in that unity and praying for those without it: "Unity in diversity; charity in liberty;" malice toward none; love for all—and yet freedom from a tolerance which fellowships sin.

"He who goes nearest in time to Christ the crucified,
Will go nearest in Eternity to Christ the Glorified."

"Lefevre could not forgive himself that he had not come forward more manfully in defense of the truth. One day, not long before his death, it is said, while seated at the table of the King and Queen of Navarre, he was observed to be overcome with emotion. When Margaret expressed her surprise at the gloomy deportment of one whose society she had sought for her own diversion, Lefevre mournful exclaimed, 'How can I contribute to the pleasure of others, who am, myself, the greatest sinner on earth?' In reply to the question called forth by so unexpected a confession, Lefevre, while admitting that throughout his long life his morals had been exemplary and that he was conscious no flagrant crime had been committed against society, proceeded, in words frequently interrupted by sobs, to explain his deep penitence: 'How shall I who have taught others the purity of the gospel be able to stand at God's tribunal? Thousands have suffered and died for the defense of the truth which I have taught them; and, unfaithful shepherd that I am, after attaining so advanced an age, when I ought to love nothing less than I do life—nay, rather, when I ought to desire death—I have basely avoided the martyr's crown and have betrayed the cause of my God.' His grief was so great that his friends could scarcely restrain him.

Thousands of young men were solemnly warned by these words of remorse from one who had been so eminent in translating the Scriptures, and in teaching and writing expositions of them, to take heed lest, when, having preached to others, they themselves should be castaways." And let men of God in this day be warned that the offense of the cross has not ceased and that if they preach the pure Word of God without the stamp of peculiar party leanings, they will be persecuted; and that the present time, of all times in history, demands a peculiar courage to be true to Jesus Christ.

One suggest that those professing Christians who claim to believe the Bible from cover to cover and yet live as though its promises were not true were potential Higher Critics and a greater menace to Christ's cause than the avowed Higher Critics—in other words one might as well openly avow himself a Higher Critic as to defend the Bible against the Higher Critic while he practices what he condemns the avowed Higher Critic. For, whose sin consists in setting aside certain portions of the Word of God and he does it openly but the professor who fights Higher Criticism as a dogma and practices its deductions in setting aside other portions of the Word of God, who can find out?

It is little different if one avowedly be a Higher Critic or if in practice he be one—in either instances the World of God is set aside. The avowed Higher Critic says Moses did not write Pentatuch the potential Higher Critic says he stands for the whole Bible yet sets aside its teaching by the sinful respect of persons or the violation in the equity it teaches.

A Plea for Manliness

CHAPTER XXVIII

Emerson said that God will not have His work made manifest by cowards! Of all times that demand courage this is the time! It demands men of backbone! Men of sterling worth! Fearless, courageous men! Men of daring! Men of conviction, and the courage of their conviction! Men who will dare to stand for truth! Real manhood is the need of the hour—God give us in these trying times, Men! A glance at the perfect manliness of the Master will inspire us:

Thomas Hughes wrote, in the Manliness of Christ, "the last test and proof of our courage and manliness must be loyalty to truth—the most rare and difficult of all human qualities—for such loyalty, as it grows in perfection asks ever **more and more of us,** and sets before us a standard of manliness always rising higher and higher."

"And this is the great lesson we shall learn from Christ's life, the more earnestly and faithfully we study it. 'For this end was I born, and for this cause came I into the world, to bear witness to the truth.' To **bear witness** against avowed and open enemies is comparatively easy. But to bear witness against those we love against those whose judgment and opinions we respect, in defense of that which approves itself as true to our own inmost conscience, **this is the last and abiding test of manliness.** How natural, nay, how inevitable it is, that we should fall into the habit of appreciating and judging things mainly by **the standards in common use**

amongst those whom we respect and love. **But these very standards are apt to break down** with us when we are brought face to face with some question which takes us ever so little out of ourselves and our usual moods. **At such times we are driven to admit in our hearts that we, and those we respect and love,** have been looking at and judging things, **not truthfully,** and therefore not courageously and manfully, but **conventionally.** And then comes one of the most searching of all trials of courage and manliness, when a man or woman is called to stand by what approves itself to their conscience as true, and to protest for it through evil report and good report, against all discouragement and opposition from those they love or respect. The sense of antagonism instead of rest, of distrust and alienation instead of approval and sympathy, which such times bring, is a test which tries the very heart and reins******Emerson's hero is the man who, 'taking both reputation and life in his hand, will with perfect urbanity dare the gibbet and the mob, by the absolute truth of his speech and rectitude of his behavior.' " As another suggests the sorest trial in such times is the temptation that perhaps we were mistaken in a course which evoked so much opposition.

"In testing manliness we shall, sooner or later, have to reckon with the idea of **duty**—the refusal of which will annul manliness. Trace further the manliness of Christ: 'This young Peasant, preaching from a boat or on a hillside, sweeps aside at once the traditions of our most learned doctors, telling us that **this**, which we and our fathers have been taught, is **not** what the God of Israel intended in these commandments of His; but

that **He,** this young Man, can tell us what God **did** really intend' "; that **He** was **before** Abraham and is greater than he; that **He is** greater than their cherished Temple; that **He** can give commandments that Moses could not; that He is Lord of the Sabbath; that **He** has power **on** earth to forgive sins; that **He** would fill up the Law with new meaning; that their traditions are worthless—and their worship, which teaches for doctrines, commands of men, vain,—this is courageous language which at once arouses the fierce, hard, Jewish spirit to frenzy. Follow Him further: the multitude whom He fed would make Him king and Nicodemus would honor him with an interview at night but **"He commits Himself neither to the mob nor to the noblemen."** See Him courageously enter the temple! unofficially! No authority from the priests! "He, not even a Levite, a mere peasant from a despised province, had presumed to exercise authority in the very temple precincts! Authority and courage that no priest had dared show before Him!" Think what a similar act would mean now! To go into a fine modern church and purge out many of the unspiritual and their doings! Arrest would be inevitable! The temple, one suggests, was an object of worship with the Jews which usurped the worship of Jehovah and Jesus goes to the heart of the difficulty, to the root of the idolatry—"He showed them that He had no superstition about this splendid Temple of theirs;" His zeal was for His Father who was obscured by its activities! To exalt Him to the proper place in their Worship was His aim. The Temple, a magnificent place in which to worship God, was a poor place to worship, if God was excluded.

Again it took manliness to refuse the worship of the

crowd whom He had fed; who clamored to make Him king—(to successfully resist the test of success requires more manliness than to endure defeat)—Today many would grasp at this honor and at once organize the crowd into a church with themselves as their head; Jesus withdrew, disappointed, into the mountain; He felt that the great lesson of Himself as their spiritual bread, which He had thought to convey had been lost on the multitude.

See again, His manliness in His conference with Nicodemus: As Thomas Hughes wrote: "There is, depend upon it, **no severer test of manliness than our behavior to powerful persons, whose aid would advance the cause we have at heart.** But from beginning to end there is no word to catch this ruler or those he represented; no balancing of phrases or playing with plausible religious shibboleths, with which Nicodemus would be familiar, and which might please, and perchance, reconcile, this well-disposed ruler, and the powerful persons he represented." Had Jesus talked to Nicodemus about traditions and the value of external righteousness through payment of tithes, formal almsgiving, fasting and perfunctory praying, Nicodemus would have at once been pleased and have given to the zealous young reformer a letter of recommendation to all the priests and synagogues of the land and the way would, with such powerful commendation, been comparatively easy for Christ—But there is no fawning! No grovelling! No playing for patronage! No effort to get his backing! No respect of persons! No bowing before the great or rich! Christ ignores everything cherished by Nicode-

mus and introduces something startlingly new: "Nicodemus, you must be born again or you are lost!"

Courageous manliness is seen in His conversation with the woman of Samaria on the well: "The same splendid directness and incisiveness characterize His teaching at Samaria. There, again, He attacks at once the most cherished local traditions, showing that the place of worship—Mount Gerizim—matters nothing, the object of worship everything"—worship not being a matter of a location but of a specified Spirit and in truth. Those who thus worship the Father **anywhere** within temples or without, are acceptable to Him. All are familiar with the abundant fruitfulness from His conversation with the woman at the well—the nearby city is stirred with a general revival; the field was one which easily yielded its fruit. But the Master's manliness again is seen in leaving, after two days, this easy field: "The seed is sown and He passes on, never to return and garner the harvest; **deliberately preferring the hard,** priest-ridden lake cities of the Jews as the centre of His ministry. He will leave the ripe easy field for others to reap. **This decision, interpret it as we will, is that of no soft or timid reformer."**

In this incident, the Lord's love and grace, and freedom from the opinions of men, is seen, in that He talked to her who was a despised Samaritan with whom His people, the Jews, had no dealings; in talking alone to a questionable character of the opposite sex; in befriending one whom the Hierarchy banned; in rebuking her pet religious tradition that Mount Gerizim was the only proper place to worship God; courage too is seen in His leaving this easy field (after two days' labor),

which gave so ready a response to His message, deliberately choosing to go and labor among those who were filled with resistance and hatred, in the hard, priest-ridden lake cities.

A final instance of His manliness is gleaned from His return to Nazareth while His doings at Jerusalem are still fresh in the minds of His townspeople and kinsfolk. They are excited and divided as to His doings. Every Evangelist knows how desirable it is to have at least one haven to which to go for rest and relaxation. "A thousand reasons would occur for Christ to speak soft things, at such a moment: for accommodating His teaching, here at any rate, to the wants and tastes of His hearers, so as to keep a safe and friendly asylum at Nazareth, amongst the scenes and people He had loved from His childhood. It is clear that some of His family, if not His mother herself, were already seriously alarmed and displeased. They disliked what they had heard of His teaching at Jerusalem and on His way home, which they felt must bring Him to ruin, in which they might be involved. He must have seen and conversed with them in His own home before that scene in the synagogue, and have had then to endure the bitter pain of alienating those whom He loved, and respected, and had reason to love and respect, **but who could not for the time rise out of the conventional and respectable way of looking at things.**"

"To stand by what our conscience witnesses for truth, through evil and good report, even against all opposition of those we love, and of those whose judgment we look up to and should ordinarily prefer to follow; to cut ourselves off deliberately from their love

and respect, is surely, I repeat, one of the most severe trials to which our manliness can be put."

His bold speaking when men clamored for His life and when any word might prove fatal to safety; His message to Herod as that fox about His determination to do cures today and tomorrow until perfected; His unflinching devotion to duty in the face of bitter antagonists; His going on with the work in hand His Father had given Him to do, His refusal to be influenced by the false standards of men: after being stoned, immediately curing a blind man, allowing none of the stormy scenes through which He passed to divert Him from the Father's business; escaping the mob at Nazareth who sought to throw Him over the precipice and like Jerimiah of old, when released from prison, preaching "thus saith the Lord" of His Father; going back to Jerusalem when of late they had sought to stone Him there; and, finally, facing Judas and his mob and Pilate and Herod and the rabble and the Cross, when He had power not to, all these are evidences of the highest manliness. God give to reader and writer His spirit of courageous manliness so that we shall unflinchingly face the call of duty whenever and wherever it comes in His Name and strength. **Without Him** we can do nothing **but thru** Him that loved us we are more than conquerors—Praise His Name!

To break from the traditional, conventional and unreal way of looking at things, and to look at them honestly; to break from traditions which are hoary with age and venerable with reverence, yet which fail the test of reality and break down in the light of the fuller revelation of Truth; to break from the narrowness and

exclusiveness of false standards; to break for liberty and to reach out beyond the vision of our own nation and denomination—away from bigotry, exclusiveness, and sectarianism, which would arrogate to itself superiority over others who are dear to God; and to include in our love all nations and denominations, requires the strength of the supernatural. Only Christ Himself working in us, can accomplish the work.

Jesus Christ grew up amidst the most exclusive narrowness; He was a child of the most exclusive race and yet dared to speak of the Temple as His Father's House and a House of Prayer for **all nations!** Dared to state that His Father's love was not confined to the Jews, but that He loved the world; dared to be courteous to despised Samaritans. He said He had other sheep not of that fold, and that men would come from every direction of the compass and sit down with the patriarchs in the Kingdom. God, alone, manifest in the flesh, could do this courageous thing.

The Spirit's Manifestations

CHAPTER XXIX

"But the manifestation of the Spirit is given to every man to profit withal." Every (spirtual) man has some manifestation of the Spirit. The manifestation of the Spirit is given for the recipient's profit and the glory of God.

Let me call attention to the fact that Christ did not speak in other tongues as the evidence of His being anointed with the Holy Ghost. There was a voice accompanying his baptism, but it was not His, but the Father's, saying: "This is my beloved Son in whom I am well pleased." It is true He did doubtless speak Hebrew, Greek and Arabic, but there is no evidence with which we are conversant, that these languages were miraculously conferred upon Him at the time He received the Holy Spirit. They were the vernacular of the day with many, and the presumption is strong that Jesus, being studious, learned these languages by application, or His pure mind absorbed a working acquantance with them from contact.

To say that the speaking in tongues at the time of the reception of the anointing of the Holy Ghost, is an accompaniment in every instance, is to say that the Son of God was never properly anointed with the Holy Ghost. True He said others would speak in other tongues, and it is true that He said that the Father dwelling in Him spoke the words, and He may have been inspired by Him to speak in other tongues, but we are simply saying of Hs case that it is not recorded.

On the day of Pentecost there seems to have been given a known language with the Holy Ghost baptism, or the miracle of understanding, (the word "hearing" being so translated) another's language as though it were one's own.

This phenomena seems to have dropped out of the church with the exception of sporadic instances. Bishop Taylor tells of one instance where one of his missionaries to Africa was miraculously endowed with the dialect of a tribe to whom he preached. Our own personal observation is limited to one case of a real language being conferred and the interpretation being instantly given and sealed by the Spirit in conviction of the hearers. In permitting this phenomena to drop out, it does seem that the Lord has allowed a most rapid way for the evangelization of the world to pass, "But known unto God are all His ways," and "shall not the Judge of all the earth do right?" And by this we are not saying that there are not numerous instances of speaking in a real language as the Spirit gives utterance, but are simply recording our limited observations.

But there is **another tongue** spoken of in Corinthians, sharply contrasted with the type of speaking in tongues at Pentecost. It is the **unknown tongue,** outside altogether the realm of salvation or sanctification (the Pentecostal baptism being sanctifyng) which no one is convicted for not having; which all men do not, or cannot have; which is altogether in the realm of the sovereign disposal of God, and divided as He wills, and classified with eight other Supernatural Gifts of the Spirit, of which a man may receive when, or after he has received the sanctifying baptism with the Holy

Ghost. But this tongue is not the evidence that he has the baptism of the Holy Ghost proper; it is only the evidence that he has the gift of this tongue; no more is it the evidence that He has the baptism of Pentecost than the conferring on him by the Lord of the gift of healing, or any other of the nine supernatural gifts of the Spirit. These gifts are simply gifts and not works of the Spirit, like regeneration or sanctification. They have no reference to our salvation. They are the evidence of the possession of themselves—gifts.

Paul said of the unknown tongue that he had tongues more than all: he thanked God for it: he would that they spake in tongues—all of them: let them speak by course. His final word was—"forbid not to speak with tongues."

Some moderns are wiser than Paul. If he were here today and should write or speak the regulations given the Corinthians, he would be adjudged a tongues' man, heretic and fanatic. He said that he who spake in a tongue edified himself. There should be no objection to this. Thank God for edification! But there is something higher than self-edification. He said that the man who prophesied unto the edification of others was greater than the man who merely edified himself, unless he had the Divine interpretation given to him, and then he was promoted to the rank of the man who had the gift of prophecy.

SOME CONTRASTS

All the disciples had the phenomena received on the day of Pentecost. Of the unknown tongue of the Corinthians he said: "Do all speak with tongues?" Such is

our observation today—no matter how much they seek. Is this also not the observation of the reader?

On the day of Pentecost, the gift of the Holy Ghost and its attendant manifestations, (which Wesley said might again be restored as the Lord's coming drew near) was directly used for the **conviction of others.** The manifestation of unknown tongues was for the **edification of self**—the man thru whom spoken.

At Pentecost, **all understood** the speaker. Of the Corinthian type, **no man understands him:** further, he does not understand himself what the Spirit is saying, unless God gives him the gift of interpretation. Only the God who inspires him, understands him. His mind is not at work, but unfruitful, his spirit is prayer thru, the understanding being suspended during the operation.

Because Paul gives such a strong statement as to the comparative value of speaking in tongues and prophesying—he would rather speak five words in his native tongue for the instruction of the people than ten thousand words in an unknown tongue, there is a disposition to minimize or ignore altogether, this Scriptural truth. Let us remember that no Word of God is void of power and that all Scripture is given by inspiration of God and is profitable. The gift of tongues serves the purpose of self edification and inspiration, Paul regulated its exercise and advised others to forbid not its manifestation; he said that when it is accompanied by the gift of interpretation of the Spirit's utterance, it is equal to the valuable gift or prophesying, unto comfort and edification of others. This writer does not speak in tongues, known or unknown, save his mother tongue; he is trying, however, to be free from all prejudice and to

be fair with all. There are many grievous things in the wake of the movement called the Tongues' Movement, but hardly more grievous than can be found in any other movement. It is not fair to indulge in wholesale condemnation because of single instances of inconsistency. This course would repudiate every existing religious organization. Let us welcome good when it comes to us in lowly guise. It is a truism that so much counterfeit implies the genuine somewhere. This is not the same as countenancing all the wild, wierd manifestations evident with many of these people.

If the Bible had not over a score of references to the speaking in tongues, I would follow the lead of many others and say that the entire movement is of the devil, but well I know that some of the most Christ-like Christians are among them and I could give eminent instances of great usefulness and revival power in their midst. A great M. E. Church in Washington, whose pastor has received the gift of tongues and speaks in tongues, has had two thousand find the Lord in the regular services the past two years, including the writer's brother. They have been used of God to answer prayer for the writer when in deep need.

If only from the motive of my own soul's sake I am unwilling to say that the entire movement is of the devil; I would as soon place my neck on the guillotine; I have literally seen the Spirit of God grieved and quenched by a preacher while preaching, for such an un-Christlike statement. I do not want to take chances on committing the unpardonable sin; for if just one of all the tens of thousands who claim to speak in tongues, do it under the inspiration of the Holy Spirit, I have said

the Holy Ghost is the devil and that His manifestations are the manipulations of the devil. If I am altogether wrong in this caution I have lost nothing; my judgment is imperfect, as we teach, my discernment is not entirely dependable, as prejudice, unfairness and unwillingness to see God outside of my movement may colour its operations, and I at least feel restful over suspending my judgments until the final day. I am not supposed to be a judge but a doer of the Word. The Father has committed all judgment into the hands of the Son; in this matter, He too, relieves me of the responsibility. In this conclusion I have lost nothing except the senseless opposition of **unfair souls.**

On the other hand, if the one who assumes the opposite position is wrong he is dreadfully wrong and he exposes himself to terrible contingencies! He grieves the Holy Ghost by grieving those whom God has not grieved and He is found to fight against those whom God has accepted. If through prejudice or jealousy we despise even one of the little ones which believe in Jesus, better a millstone, He said, were tied around our neck and we cast into the depths of the sea.

May we, dear reader, if this message is for you, beg you for your own sake to have towards those oft despised and persecuted people the attitude you wish the missionary to Africa to have towards the poor deceived natives? If some of them are deceived, let us remember that the atonement was made for them, and pray that God will use us to win those of them whom Satan has taken captive at his will; it is a fearful thing to be snared by the fowler; and were we in that sad deception, I am sure we would rejoice when someone with light, love

and power was used of God to rescue us from our sad plight. It was the author's privilege recently to labor in a Methodist Church where a number were led off into giving undue prominence to the Spirits' manifestations; and thru the lifting up of Christ, to see a goodly number rescued from the snare of the fowler.

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